

**THEOLOGICAL SEMINARY
EXERCISES 1859-59
AND
MEDICAL THESIS 1861**

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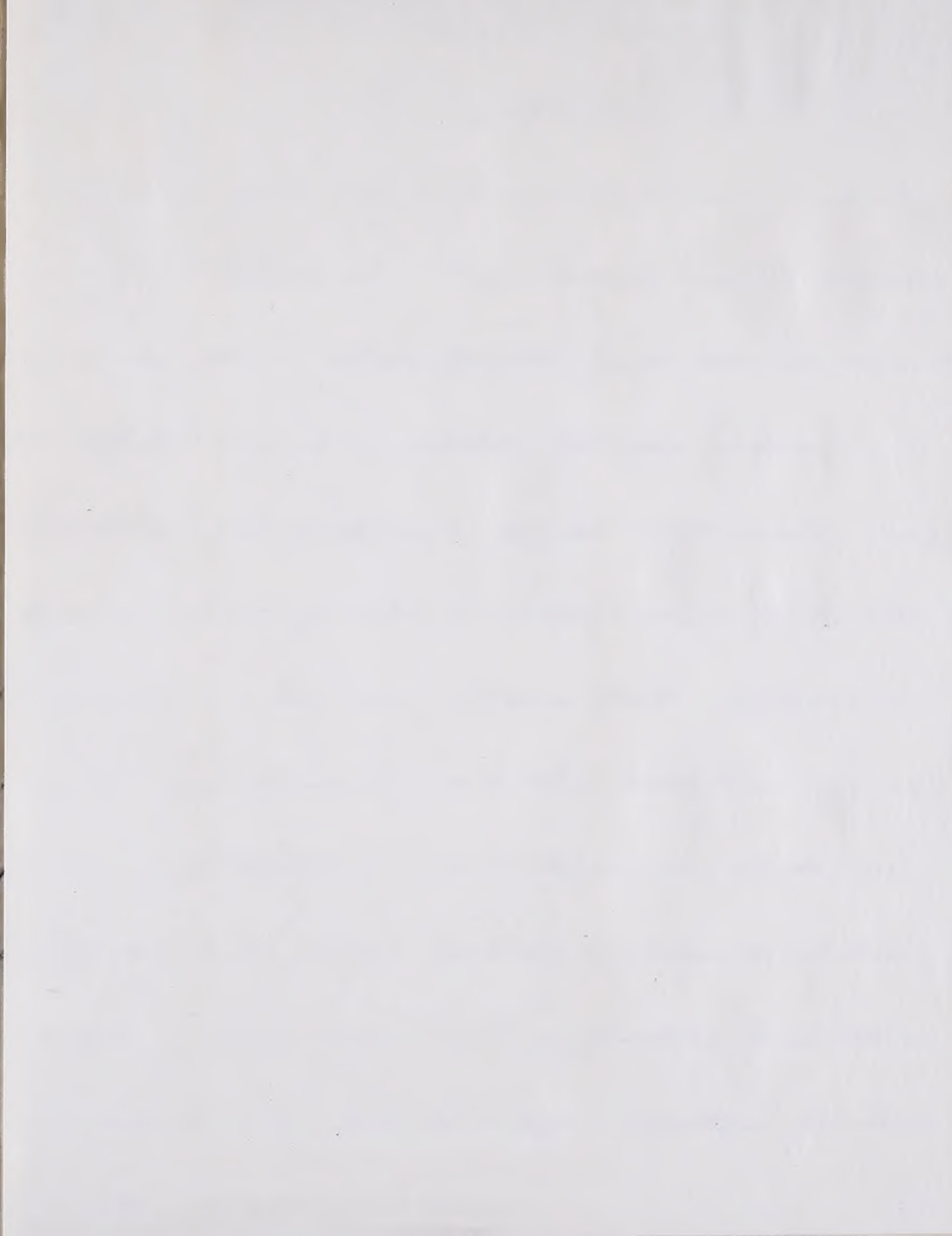
Robert Hamill ✓ Nassau

Theological seminary exercises,
1859 and medical thesis,
1861.



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De Imputatione.

Dictum est apud Catholicismum Minorem, "status in quem lapsus est homo peccaminositas consistit, in reatu primi illius peccati, quod Adamus admisit, in defectu originalis iustitiae, totiusque naturae corruptione, quae peccatum originale vulgo dicitur: unā cum omnibus peccatis actualibus exinde profluentibus".

(Quaestio. 18.). Hoc cum veteribus dictis Reformatorem congruit, qui dixerunt, consistere peccatum originale, primo, in imputatione reatus Adami, (1) secundo, in defectu originalis iustitiae, (2) tertio, in inhaerente nativae pravitate. Vulgo, prima nostrum peccatum "Imputatum" denominatur, et secunda tertiæque nostrum peccatum "Originale" discrete constituent.

Doctrina de Imputatione a voce universae fere
ecclesiae assensa fuit.

Doctrina de Imputatione Immediata a omnibus
pene Calvinianis tenta. In lapsu Adami, et ante
factum ullum nostrum, Deus nos statim iudicans,
quasi cum Adamo participes, - de eius peccato
obnoxios, - et de damnatione eadem meritos quam
recepit.

1. ^{Apud} ~~SA~~ hoc dictum, ad nos esse
ullam transfusionem moralis Adami naturae, non
intelligo. Nulla translatio turpitudinis eius facti
fuit. Hoc non potest. Sua, cuiusque hominis natura
est. Sua, Christi iustitia fuit, ac ^{sa} non potest infundi
in nostram naturam. Sua, peccata nostra sunt,

Parens nostri generis: pater noster erat, - nos ejus filii, atque deus "iniquitates patrum in filios ad tertiam usque quartamque progeniem" reicit. Catechismus igitur vere ait; "quandoquidem Jesus cum Adamo ictum fuerat non suo tantum, sed et posterorum suorum nomine; exinde factum est, ut totum genus humanum ab illo generatione ordinariâ procreatum, in eo peccaverit, cumque eo ceciderit in primâ ejus transgressionem" (Quæstio 16)

(a) Apud dicta "in eo", et "cum eo", ullam identitatem personæ, aut mysticam unitatem cum Adamo fuisse nobis, non intelligo. Ego et ille dua, separate, discrete, ita non disjuncta et soluta personæ, quibus nullam consociationem esse, nisi progenitor hominum omnium est; ac itaque in eo

7
eram, sicut Levi et Aaron levitis patris sui
erant quum ab Melchisedech decimas divisit.

(b) Apud hanc connexionem, cum illius actus
communitas, non intelligo. Actus impius suus sensu
physico erat, - cogitatum impium suum sensu
moralis erat. Non erat notis vita tum, et
nequâquam fieri potest participare nos actu
corporali.

(c) Tamen hæc connexio non
ficta, sed vera (non corporalis).

(2) Connexio Federalis, foederis, politica, publica, vel
representativa erat. Deus legem Adamo dedit,
et Fœdus Operum fecit. In hoc pedere Adamus
pars pro seipso et nobis agens, stetit. Quâ de causâ,
opus actus factus est noster. Si non ceciderat,
nec caderemur, sed cecidit, et ita nos. Ege

curante, Adamus nostrum statum - legalem occupavit,
et legit ^{vix nostrum} ~~per se~~; igitur Deus putat suum actum
nostrum, - suum reatum nostrum, - facit nos
obnoxios poenâ eadem, quâ ille.

Contradictiones. Contrad. 1. Contradicitur postulare
partis representatæ consensum, representationem,
etque igitur esse iniustum, Deum constituere
Adamum nostrum actorem. Responsio.

Curator pro juvene statuetur, - rector pro pupillo.
Senatores administrant pro suffragia non
suffragiis. Si quidam statutus bonus, - bene.
Adamus statui opportunior sustinenda ejus
probationis fuit, quam potest unquam fuisse
nobis, si, mundo introito, unusquisque ejus
discrimen subiet. Contradictiones

altera a rationibus sequentibus pro hac doctrina
applicabuntur.

Ratio. 1. Si de
Imputatione admittimus possumus deprecatam
naturalem explicare. Sed si negamus, solus
modus explicande deprecatæ naturalis, est
refere cam ad arbitrium Dei actum.

Ratio. 2. Federis Adamo narratio: *Sunt* omnes
institutiones, munda, promissiones, præcepta, dona,
et cetera, cum eo tum ejus filiis referunt,
inducit. Ex ejus peccato, calamitates in eum
veniunt; si illa nec eo, pena fuerunt, nec
sunt nobis. Si imprecatio laboris, si
mortalitas, si Dei imaginis privatio eo
pena, illa sunt nobis; atque in nos veniunt
solum quia putaturus transgredi nos quum ille.

Ratio. 3. Scriptura sancta parentum ~~esse~~ peccata,
esse fundamentum pœne filiorum suorum indicat.

"Vide exempla varia, in Achane, Josh. cap. VIII. ver. 24. et

Filiis Saulis, 2. Sam. cap. XXI. Unde Lament. cap. I. ver. 7.

Ecclesia agnoscit se criminum a Patribus

commissorem penas ferre". Ad hanc

contradicitur ut ad Ezech. cap. XVIII. ver. 20, protestatur

Deus "filium non portaturum iniquitatem Patris".

Hic locus "non est absolute et simpliciter

intelligendus prout sonat, alias contradictio

daretur cum Legi". "Debet exponi (1) de filiis

adultis", qui peccata parentum non imitantur.

(2) "De peccatis personalibus", non communibus. (3) "Non

hic constituitur regula generalis providentiæ et

justitiæ", sed agitur negatiuum peculiare cum

"judaicis" "Ita non hic fit ulla juris definitio."

sed tantum pacti specialis declaratio, non dicit
quid jure possit, sed adversus criminationes
populi, quid facere velit."

Ratio. 4. Ad Rom. cap. v. ver. 12. passim. Mors est poena;
poena de causâ legis violationis infliguntur;
ista lex non est Moyses, quia homines ante
Moysen tempus mortui sunt; non de peccatis
personaliter, quia infantes moriuntur.

igitur, nullam fundamentum de hujus damni
penalis punitione, nisi Adami actus, qui
tantum ejus generis & caput poenae, quantum
Christus ejus populi fuit

Latin Express card & sustained in the Presidency
of New Brunswick, Feb. 1. 1859.

R. H. Nassau.

De Imputatione.

In the Shorter Catechism it is stated that "the sinfulness
of that estate wherein man fell consists in
guilt, whence est homo peccatorum ^{consistit}
the guilt of Adam's first sin, the want of original righteousness,
in statu primi illius peccati, quod Adamus admisit,
the corruption of his whole nature, which is consequent
in defectu originalis iustitie totiusque nature corruptione,
called Original sin, together with all actual transgressions,
quæ peccatum originale vulgo dicitur: und cum omnibus
aliis procedunt ex eo." Q. 18. This agrees with the old
peccatis actualibus ^{exinde} profluentibus." (18. Quæstio). Hoc cum rebus dictis
statements of the Reformers, who ^{said} ~~wrote~~ original sin &
Reformation congruit, qui dicunt, consistens peccatum originale in
consistit in ^{est} imputatione of the antecedent guilt of Adam.

1) primo, imputazione reatus ad auctorem

(2) secondly, ^{want going.} Katakata. (3) thirdly, sufficient material deposit.

(2) secundo, in defectu originalis justitiae. (3) tercio, in inhonestis, ^{naturalibus} ~~probitatibus~~.

It is common^{ly} considered, the first is ^{called} imputed sin, and
Tulgo, prima denominatur nostrum peccatum Imputatum, et
the second and third ~~is~~ constitutum habitumque
secunda, tertiaque nostrum Originale peccatum dicere.
Original sin. The doctrine of imputation

constituent.

Saccharina de *Lempetalone* 18.

has been assisted in its work by almost
a voce universal per Ecclesia assensu fuit.

Church. But if so it is denied. The principal views
 exclude.

are. I. Pelagian. This is held by those denying Original Sin &

sin's hereditary nature. For all sin is voluntary. They

assert that all men enter the world, like Adam, in pure nat-

urality, committing neither bad, nor unbad, acts until they

become conscious of law; that then men sin because

of their circumstances & ^adivine constitution.

II. Semi-pelagian; this doctrine is that there is no imputed

sin, but that men derive from Adam a disordered nature,

so that the ^{original} ~~inherited~~ corruption of his children is a disease

& not a moral corruption. III. Moderate Imputation.

the doctrine of the French Theologians Barrous. By the

term moderate they meant an imputation which ~~is~~ the

order of nature not consequent on, dependent on, & the ground

of actual hereditary depravity. That is, that in consequence
of our natural connection with Adam, & inheriting from
him a corrupt nature, & naturally consenting to sin, we are,

Adam's just sin is laid to our charge. IV. The doctrine
of immediate imputation held by almost all Calvinists,
that Adam's sin is imputed to all his posterity, is
immediately on Adam's part & prior to any act of ours, even
in before Adam, et ante factum ultimum nostrum
had we acted as participants with Adam, guilty of
his sin, & rather of the same condemnation he received.
Thence, et de deo, et non ex merito nostrum recipimus.

1.3 This statement, I do not mean that there was some
transgression of any transgression of Adam's moral character
in us.

1.4 There was no transfer of the moral guilt of
his act. This were impossible. Every man's character
is his own. Christi righteousness was his own, & not
ours. Hoc non potest.

Sua, cuiusque hominis
est sua. Christi iustitia fuit, ac non potest
be transferred into our nature. Sed sine re non potest
transfundi.

and can not be infused into our nature; we can the
ac

4 character of Adam's sin is ^{morally} ~~morally~~ imputed to others
communicari Adam's peccato morali sensu ad

ratione 2. ~~non~~ Adam's sin merely the occasion of
naturam. 2. Adam's peccatum tantum occasio, venire
evil coming in our race. ^{It is} ~~It is~~ imputed to us ~~as~~ ^{as} ~~as~~

means more than that the consequences of his sin are
imputed to us. It is ^{not} ~~not~~ imputed to us as a punishment
upon us. The difference I may thus illustrate. There

was a certain ^{man} ~~man~~ who was in the city of Sodom for the
purpose of ^{going} ~~going~~ to the city of Sodom for the

sake of ^{his} ~~his~~ wife, who was not imputed to the ~~same~~
city of Sodom, ^{as} ~~as~~ a pietas inalis non imputabatur, sed
exheredatio, ^{as} ~~as~~ the occasion of the mercy

of God. 2. ^{as} ~~as~~ the occasion of the mercy
of God. 3. ^{as} ~~as~~ the occasion of the mercy

of God. 4. ^{as} ~~as~~ the occasion of the mercy
of God. 5. ^{as} ~~as~~ the occasion of the mercy

of God. 6. ^{as} ~~as~~ the occasion of the mercy
of God. 7. ^{as} ~~as~~ the occasion of the mercy

of God. 8. ^{as} ~~as~~ the occasion of the mercy
of God. 9. ^{as} ~~as~~ the occasion of the mercy

of God. 10. ^{as} ~~as~~ the occasion of the mercy
of God. 11. ^{as} ~~as~~ the occasion of the mercy
of God. 12. ^{as} ~~as~~ the occasion of the mercy

Step. 1. If we admit Imputation, we can account for ⁹ ~~the~~
natural depravity. But if we deny Imputation, the
only mode of accounting for natural depravity, is to
refer it to an arbitrary act of God.

Step. 2. The account of the covenant with Adam
represents all the arrangements, threats, promises,
commands, &c. as respecting to both Adam
and his children. After his sin, suffering came
upon him; if these were not punishments to him,
neither are they to us. If the curse of labor, if mortality,
if loss of God's image were punishments to him, ^{them} they
are to us; & can condemn us only because we are considered
as partakers of Adam's guilt.

as having transgressed when he did.

transgressi nos quum ille.

4. g. 3. The 1st. represent the sins of parents as a
ground of punishment of their children. ^{Deccata, fundamentum} ^{per varios exemplos in ca} ^{Joak. 7, 24.} ^{2 Sam. XXI}

on this account in Sam. 5. 7

to this it is objected that that ⁱⁿ Ezek 18 20 God

But Ezekiel state only the principle on which God
would deal with the people at that time. If they
would repent, God would reinvigorate them, & they
would have no occasion to complain that they
were punished for their fathers' sins.

here punished for their fathers' sins. ^{4. g. 4.}
a penalty; penalties are inflicted for transgression of law, that law can not be
die. There is no ground for infliction of this penal evil except the act
proper.

dependance upon Rome. Conquest of Edward 1st.
 growing corruption of 1st in Scotland.

fixing, - superstition, tyranny. 7. Old
 relig. not extinct specially in life &

Aymerick, bull of John 22^d. 1324, main
 heretics to be suppressed, sympathy with

pre-reformatary movements, early martyrs,
 John Besh, an English Lollard, 1407.

Paul Cusan, Bohemian Hussite, 1437.

Lollards of Kyle, arraigned by Rob. Blacatur,

1st Archbp. of Glasgow, admonished
 discharged by James 4th. 1494. Battle of

Floddenfield, attention diverted from 1st, -
 Scotland by Douglas & James Beaton - the
 Archbp of St Andrews.

10. Furthermore, whereas the law in regard to birds, fish, etc. will be necessary to
have an adequate supply of foodstuffs, etc. for the people, the law in regard to
the people will be necessary to have an adequate supply of foodstuffs, etc. for the people.

act to him accordingly. One of these two ideas may
Aligando, una ideam duarum
sometimes be more prominent than the other, & sometimes
one is retained. In this matter the thing imputed is
not the act, but the determination to do it, as seen
since I had expressed the determination to commit an
in peccati male-mérito, determinatione punitur, scilicet
according to his ill desert. Here, the thing imputed

Etiam imputatur nobis id
may be either actual, our own, or the deed of our
responsible agent. Here the act is not our own, but
Adam's, & it becomes the judicial ground of our
condemnation. His guilt is imputed to us. *Quia*
guis reatus nobis imputatur. *Ratione*

is here used in the proper theological sense,
calling for punishment. The reason why we are thus
held responsible for Adam's act is the relation which he
sustained to us.

- (1). This relation is natural. It is
- (1). Hec connectio naturalis est. *Actum*

The great merit of our race: he is our father, we are
inceps Parens nostri generis; pater nostri sat; - nos

his children, & did not "the integrity of" rather
 upon the children of the third & fourth generations
 the same as the original sinners.
 "I hope the Calvinists will say," the covenant being
 made with Adam, not only for himself, but for
 his posterity, all mankind descending from
 him by ordinary generation seemed in him &
 fell with him in his first transgression." 8. 16.
~~consequent~~ to his transgression. 8. 16.

(A) The expressions "in him" & "with him", I do not
 think "in eo" & "cum eo" mean that we had any identity of person, or
 personal union with Adam. He & I are two
 distinct, though not independent & isolated
 beings who have no personal union, except that
 he is the representative of all men, & therefore we are in
 him as in him & through him in the basis of the
 human race.

rather ~~disturbance~~ when he found ~~it~~ ^{it} ~~was~~ ^{was} ~~not~~ ^{not} ~~binding~~ ^{binding}"

(b) Not by this ~~act~~ ^{admission} ~~of~~ ^{to} ~~the~~ ^{the} ~~fact~~ ^{fact} ~~that~~ ^{that} ~~he~~ ^{he} ~~was~~ ^{was} ~~not~~ ^{not} ~~binding~~ ^{binding}

(c) Nor by this relation do I mean a community - of

acc. with Adam. He ~~was~~ ^{was} ~~not~~ ^{not} ~~physically~~ ^{physically} ~~his~~ ^{his} ~~the~~ ^{the} ~~intellect~~ ^{intellect} ~~of~~ ^{of} ~~the~~ ^{the} ~~same~~ ^{same} ~~kind~~ ^{kind} ~~as~~ ^{as} ~~he~~ ^{he} ~~was~~ ^{was} ~~not~~ ^{not} ~~binding~~ ^{binding}

ful thought ~~is~~ ^{is} ~~morally~~ ^{morally} ~~his~~ ^{his} ~~the~~ ^{the} ~~same~~ ^{same} ~~kind~~ ^{kind} ~~as~~ ^{as} ~~he~~ ^{he} ~~was~~ ^{was} ~~not~~ ^{not} ~~binding~~ ^{binding}

then, it could not possibly have shared in ~~the~~ ^{the} ~~act~~ ^{act} ~~of~~ ^{of} ~~the~~ ^{the} ~~same~~ ^{same} ~~kind~~ ^{kind} ~~as~~ ^{as} ~~he~~ ^{he} ~~was~~ ^{was} ~~not~~ ^{not} ~~binding~~ ^{binding}

(c) Yet this relation is not ~~an~~ ^{an} ~~imaginary~~ ^{imaginary} ~~one~~ ^{one} ~~as~~ ^{as} ~~he~~ ^{he} ~~was~~ ^{was} ~~not~~ ^{not} ~~binding~~ ^{binding}

ual, (not ~~a~~ ^a ~~physical~~ ^{physical}).

(2) The relation ~~is~~ ^{is} ~~not~~ ^{not} ~~binding~~ ^{binding}

or representation. God gave Adam a law, & made a

covenant of works. This covenant Adam stood

as a party - acting for himself & us. He ~~was~~ ^{was} ~~not~~ ^{not} ~~binding~~ ^{binding}

this, his act became ours. Had he not fallen,

neither would we be fallen; but he fell, & we are

fallen. Under the operation of the law, Adam held our

place, & acted for us; therefore had regards his act

at ~~the~~ ^{the} ~~fall~~ ^{fall} ~~of~~ ^{of} ~~the~~ ^{the} ~~same~~ ^{same} ~~kind~~ ^{kind} ~~as~~ ^{as} ~~he~~ ^{he} ~~was~~ ^{was} ~~not~~ ^{not} ~~binding~~ ^{binding}

in 1843 etc, his guilt as such, makes no battle
with the same punishment with him. a
paria eadem qua ille.

Objections. Obj. 1. It is objected that representation
cannot be given without the consent of the party represented, & that
the one is not competent to bind the other.

Ans. It is not competent to bind to constitute a
injunctum, sed non constituitur. Ademum nostrum
the agent. The trustee is appointed for
the purpose.

Responsio. ~~Legatus~~ pro jure statu
a minor, a guardian for a ward, legislator
represent non satis. If the appointment is good
it is well. Ademum eas in a more favorable position

for landing the trial than it could ever have been.
de ^{put} ^{is} ^{improvis} ^{nobis} ^{probat}

if each man were to stand his trial in
contending the world. Thus objections will be
answered by the following arguments in favor of
the doctrine.

An Essay
on
The Functions of Fat
for the
Degree of Doctor of Medicine
in the
University of Pennsylvania
The

Robert Reddick Nassau.

County, Mercer, State New Jersey
Residence in this City, 919 Market St
Preceptor in College While M. D.
Duration of Studies, Three Years
Age, Twenty-five years
Presented, February 15, 1861.

Philadelphia Pa.
Feb. 13. 1861.

Thesis
de
Opicis Alipis
et

Gradum Doctoris Medicine
apud

Universitatem Pennsylvaniensem,

Hon. Roberto Haniell Nassau. A.M. auctore,

consulatus ejus Praeses in Provincia No. Caesariensi.

Residentia Philadelphia, Num. 919 Vici-Ordinarii,

Proceptor Georgius White. M.D.

Spatium studiendi, tres anni

Aetas, anni quinque et viginti,

Calula Idibus Februariis, A.D. MDCCCLXI.

De ^o ~~funcionarios~~ ^{Oficinas} - Idiguns.

Fat is a proximate principle, and is an ingredient of both animal and vegetable organisms. Consisting only of Carbon, Hydrogen and Oxygen, it belongs to the class of non-nitrogenized bodies. It is presented to us under a great variety of names; these names describing the form it assumes in different animal and vegetable tissues, and in the manipulations of it. It is spread in masses of varying dimensions through all the tissues of the body, excepting [&] ~~the~~ ^{the} ~~ventricle~~ ^{ventricle}. It varies in different individuals, and in the same individual under different circumstances; and it may even ^{be absent} ~~be absent~~ entirely, excepting from the palms of the hands and the soles of the feet. Its principal varieties are Olein, Mygrin, and Stearin; and the functions of these, in their different relations to the animal economy, are numerous. These relations are Mechanical, Physical, Chemical, Physiological, Pathological, Hygienical, and Therapeutical.

2
 Firstly ^{Fat} ~~fat~~ holds an exceedingly important
 Mechanical relation. ~~It~~ ^{is} contained in the form
 of Oil-Globules in the vesicles of Adipose tissue,
 Fat acts as a soft lubricating roller for the pas-
 sages of muscular fibers. The Biceps and
 Serratus, employed in elevation and flexion; the
 scapular muscles, assisting in circumduction; the
 Femoral and Tibial and other muscles employed
 in locomotion and other active exercise, are saved
 from injury arising from friction of their fibers,
 by a soft matrix of vesicles of Fat in their
 intermuscular spaces.

2
~~Adipose~~ Adipose
 tissue serves also to fill up cavities. About the
 angle of the jaw, small cavities not entirely occu-
 pied by the Submaxillary and Parotid glands,
 are stopped by masses of Fat; which also relieve
 the muscles in the exhausting operation of mas-
 tication. This function is also seen in the cav-
 ities of the Temporal fossa, and in the sheath of

The Functions of Fat

Adeps in numero est principiorum proximorum, inventus in structuris et animalium et vegetabilium. Compositus solum Carbonem, Hydrogenum et Oxygenum versatur in classe rerum non-nitrogenatarum. Traditur nobis magnâ varietate nominum; his nominibus describentibus formas quas sumit in diversis animalibus vegetabilibusque texturis, et in Artis operationibus.

Dispensatur per massas variantes magnitudine in omnibus texturis corporis, præter ~~Penicillam~~ ^{et}

Variet in personis diversis, et in eadem personâ in circumstantiis diversis; et diem absit omnino nisi a palmis manuum pedumque plantis.

Varietates principales Oleina Margarina et Stearina sunt; et harum Officia, in ⁶connexionibus diversis earum cum constitutione animali, numerosa sunt. Hæ ~~con~~ ⁶nexiones sunt,

Mechanica, Physica, Chemica, Physiologica, Pathologica, ^{Hygienica et} Therapeutica et Hygienica.

Primo. Adeps habet gravissimam Mechanicam
^{to} connexionem. 1. Inclusus, formâ ~~Globularum~~ ^{Glob-}
 ulorum, in vesiculis texture Adiposæ, Adeps pingitur
 munere molliis cylindri lubricantis pro fasciculis
 fibrarum muscularium. Biceps flexor cubiti et
 Deltoideus in levatione flexuræque adhibiti, - muscoli
 Subscapulares, in circumductione adjuvantes, -
 Femorales Tibialesque et muscoli alteri in loco-
 motione et alterâ ^{actiâ} exercitatione adhibiti, ab
 injuriâ oriendi de frictione fibrarum suarum
 servantur, a strato molli Adipis vesicularum in
 interstitiis muscularis.

2. Textura
 Adiposa etiam explere cava prodest. (1) Circa maxillæ
 angulum, parva cava non omnino suppleta per glan-
 dulas Submaxillares Parotidasque, massis Adipis
 fasciuntur, quæ etiam levant musculos in operatione
 defatigante masticationis. (2) Hoc Officium etiam appa-
 ret in cavis Fossarum Temporalium et scapularum
 ascorum longorum, (3) Sed in loculamento oculi

long bones; but most especially is it displayed in the socket of the eye. The orbit, - very much larger than the eye-ball, is filled up by loose connective and adipose tissue yielding to every motion of the eye, which might be permanently injured by a crushing blow if it were imbedded in a more solid material; while on the other hand, if it were not in contact posteriorly with any material, vision would be impaired for want of sufficient fixedness of position.

³ ~~The~~ Adipose tissue breaks the shock of concussions arising from external sources. ~~In~~ In the Rhinæ regions it performs the same function of moderating the jar accruing from the acts of walking, running and leaping, as to the cartilages in all the articulations from the feet to the head. Were the jar from such acts allowed to propagate itself uninterrupted to the brain fatal effects might ~~follow~~ ^{result}. ⁽²⁾ ~~It~~ It has been suggested that one of the purposes which the Mammæaries subserve

præcipue exponitur. Orbicula, - valde spatiosior orbicula - texturâ laxâ areolari et Adiposâ expletur, recedente ob motum omnem orbis, quæ ictu contum-dente in perpetuam noceretur, si in substantiâ solidiore contineretur; contra, si contingeretur a posteriori substantiâ nullâ, ob absentiam stabilitatis idoneæ positionis, visus turbaretur.

³ ~~XX~~ Textura Adiposa concussionum impetum ab externo orientium debilitat. ~~XX~~ In partibus Plantaribus pinguiter officio eodem moderandi impetum accedentem ab ambulatione, cursu, ac saltatione, quo cartilaginee pinguentur in articulis omnibus ob pedibus ad caput. Si impetus oriens ab actio-nibus talibus continenter seipsum propagare per-mitteretur in cerebrum, effecta fatalia produce-re-ntur. ⁽¹¹⁾ ~~XX~~ Suggestum fuit unum proposi-tionum quibus Mons Veneris subseruit esse dimin-uere aque pro pelve masculinâ ac feminâ vin-coitus violentis.

is to lessen for both the male and female fetus the
force of a violent collision. ⁽³⁾ And the thick layer
extending over the abdominal parietes is an ad-
mirable protection for the gravid uterus. It
could be protected as well by a dense mass of
muscles; but there would be an unnecessary addi-
tion of weight.

Adipose tissue
also preserves the integument from the attrition of
bony prominences, and obviates the effects of pressure.

The constant pressure of the ischiae in
walking; of the Tuberosities of the ischia in sitting;
and of other prominences which come in rude
contact with external objects, is thus relieved.

The importance of Fat in this respect, is
shown by the excruciating agony its absence causes
in wasting diseases and in old age. That sores of
a most painful character are often produced, to
find a relief for which medical regimen is
sometimes taxed. Elder-down cushions, or water-beds

¹⁵¹
 (XV) Præterea; densum stratum extendens super parietes
 abdominales tutamen admirabile est Uteri
 gravidæ. Tutamenti aque densâ massâ musculo-
 rum, sed hi incrementum inutile ponderis essent.

¶ ~~¶~~ Textura Adiposa etiam integumenta
 ab altitû prominentiarum ossearum conservat,
 et pressura effecta prævenit: " Pressura con-
 stans Vulvae in ambulatione, - Tuberum
 Schiæ in sessione, et prominentiarum
 aliarum quæ duriter contingunt res externas,
 sic levatur. " Hæc magna utilitas Adipis
 demonstratur excruciantæ angore quem ejus
 absentia efficit in tabescentibus morbis ac
 senectute. Ulcera dolorosissima sæpe produ-
 cuntur, pro quibus solamen invenire, medica
 peritia aliquando operatur. Pulvinaria de la-
 nugine Anatis mollissima facta, aut cubili
 aquam continentes videntur naturali protectioni
 proxime assimilari.

⁵
 Officium mechanicum laud leve Adipis est lin-
 -eamenta pulchritudinis perficere. Ad eum "hu-
 -mana forma divina" obligatur. Majus incre-
 -mentum ejus in feminis dat iis multas caris-
 -sinarum corporalium fascinationum. Vitida
 bucca, - rotunda curvata cervix et baculum, -
 eminent cora, - teres tibia, - sunt res admirata
 in tali exemplo quali "Venus di Medici"; sunt
 artificis "curvata linea" pulchritudinis.

Secundo. conspectus secundum con-
 -nexiones Physicas, Adipis, forma texture Adiposa,
 animalis temperiei conservator est. 1. Speciales
 massa ejus quae praecipue exhibent hoc Phys-
 -icum Officium, discretis nominibus designantur:-
 exempli gratia, "Circum Intestina sunt varia
 Omenta, videlicet, Gastro-splenicum, Gastro-hepaticum
 vel Minus, et Gastro-colicum vel Omentum Mag-
 -num vel (Anglice) "Gut." 2. Circa Renes, in
 inferioribus animalibus "Solum" denominatur.

"Fat". 3. In these ~~lower~~ animals utility warmth is more perfectly secured by having, in addition, a shaggy coat of hair, the almost ~~perfect~~ ^{entire} absence of which in the human female, and its rudimentary character in the male, is compensated by fat spread all over the body as a warm cloak to protect from external cold. The neck of men however, being protected by their beards, has very little of the dense mass of fat covering a woman's neck.

2. All vegetable and animal bodies are reckoned among the best sort of electrical conductors; and the fixed oils like wax with glass and sulphur as the most perfect insulators. If then, electricity and heat be identical, or at least coincident, it is apparent that adipose tissue preserves the normal standard of animal temperature by not only diminishing the radiation of heat from the body, but also by preventing its conduction to it.

4
3. In his animalibus corporalis tepor magis perfecte conservatur habendo insuper hirsutam tunicam comæ; cuius pene tota absentia in humanâ feminâ, et ejus minima species in maribus compensatur ab Adipe dispensato ubique super corpore sicut calida protexta ad tutandum ab externum frigus. Cervix virorum, tamen, tutata eorum barbis, habet minimum ejus densæ massæ Adipis tegentis femina cervicem.

2. Omnia vegetabilia et animalia corpora in impotentissimis electricorum adductorum confutuntur; ac Olea fixa digeruntur apud Phos. et Sulphur, perfectissimi insulatores. Si ita, electio et calor sint eadem, aut saltem convenientia, patet texturam Adiposam conservare normalem ~~modum~~ ^{modum} animalis temperiei non solum diminuendo radiationem caloris ex corpore, sed etiam prævertendo ejus adductionem.

By these means the Esquimaux and other inhabitants of frigid countries are protected from the great reduction of temperature that would follow from a rapid radiation of heat to the cold objects surrounding them.

Experiments of Bernard on various animals have shown that the simple prevention of radiation, without any other applications, rapidly raises temperature, so that the blood of the extremities may soon become warmer than even that of the lungs or liver.

On the other hand the negro and other inhabitants of torrid zones are, - in a seeming paradox, protected by the same coat of fat from the great elevation of temperature that would follow from a rapid radiation of heat.

Thirdly ~~the chemical~~. It is also a question of animal heat in a Chemical relation. As long ago as 1500 B.C. it was believed that animal heat was sustained by fatty matters "as oil sustains a lamp".

In hoc modo Equinaux et alii incola frigidarum regionum tutantur ex magnâ reductione temperiei qua sequetur ex ipsâ radiatione caloris ad frigidas res circumstantes. Experimenta Bernardi in variis animalibus demonstraverunt solam variationem radiationis, sine aliquibus calidis applicationibus, rapide elevare temperiem; ita sanguis in extremis partibus citè fit calidior etiam quam in Pulmonibus aut Jecore. Contra,

Africani et alii incola torridarum zonarum (quod mirum videatur) tutantur per eandem tunicam Alopi ex magnâ elevatione temperiei qua sequetur ingressione caloris.

Testis. Alopi est quoque conservator animalis caloris quoad Chemicam Connexionem.

Etiam anno quingentesimo ante Christum, animalium calorem existimabatur sustineri materiis oleosis, ~~oleosis~~, "sicut oleum sustinet lucernam flammam,"

8

and that when ~~the~~ ^{the} ~~are~~ not needed for this purpose
they were laid up in store. Popular im-
pression reiterates this idea in the word "combus-
-tion". Of course the active chemical action ex-
-pressed by that word would be destructive to
animal tissue; but the most recent investi-
-gations have shown that in the production of
animal heat, oxidation, the principal consti-
-uent of the act of combustion, is slowly going on.

But, being a hydro-carbon, undergoes the chemical
process of oxidation, & therefore sustains a slow
combustion. In the oxidation of the hydro-carbons in
the animal economy, carbonic acid is evolved and
expired. "The amount varies according to age, sex,
food, temperament, constitution and health"; but it
is known that from 3 to 14 oz. per day are expired
by each individual. This gives an indication of
the immense amount of heat evolved in the
body. The various chemical actions going on in the

et quum is non opus est ad hoc, eas accumulari.

Vulgaris sensus repetit hanc opinionem verbo "combustione". Certe, activa chemica actio cunctiata verbo isto vitiosa esset animalis textura; at recentissime investigationes demonstraverunt in productione animalis caloris, oxydationem, - principem partem combustionis, - in se procedere. Adeps, hydro-carbonatum, patitur chemicam actionem oxydationem, ac itaque sustinet lentam combustionem.

Ubi oxydationem hydro-carbonatorum in animali constitutione, acidum carbonicum evolvitur expiratione. "Summa ~~Quantitas~~ ^{Quantitas} variat secundum aetatem, vitam, temperaturam, habitum, et solitudinem", sed constat certe septem uncias et aliam multitudine per diem expirari quaque hora. Hoc indicat caloris ^{serenam} quantitatem immensam evoluti in corpore.

Health

body of a laboring man in good ^{Health} would produce a heat equal to $195531^{\circ} F$. This enormous amount can not possibly be required for the maintenance of the bodily temperature, which in perfect health is only $98.5^{\circ} F$. But must subserve some other function; that function is supposed to be the generation of nerve-force.

~~IX. Physiological~~ ^{Health}. The word, chemical Relation of fat becomes therefore a Physiological one. "The nutrition of the nervous tissue is effected in a great degree at the expense of adipose tissue." i. e. principal object of its presence is the maintenance of vitality. (1) If then nerve force is dependent on bodily heat, we can find an explanation for certain abnormal states of health that occasionally baffle medical skill. (2) If the previously mentioned temperature of warm blooded animals sinks 2° below the normal standard, nervous energy diminishes, and irritability inversely increases, accompanied by

Tunc chemica actiones existentes in corpore
 operarii, integrâ valetudine, officiat calorem
 instar CXCVM DXXXI graduum (195531°) Fah. Non potest
 esse opus istâ summâ permagnâ ad tutamen
 temperiei corporalis, quæ in valetudine perfectâ
 est tantum xcviij° Fah., at ei subserviendum est
 alicui alii ^{et} officio; et id officium existimatur
 esse generatio nervosa-vis.

Quinto. ^{Ille} ~~Si~~ mea chemica Connexio Adipis
 itaque fit - Physiologica. "Nutritio textura
 nervosa officitur permultum expendendo textu-
 ram Adiposam". Unum princeps propositum
 eius presentia est tutamen vitalitatis.

Si igitur nervosa-vis est adeo nixa calore co-
 porali, inveniamus explicationem de quibusdam
 valetudinis statibus abnormalibus, qui aliquan-
 do medicam artem deludunt. Si antehac
 designata temperies calido-sanguineorum ani-
 malium subsidit duobus gradibus infra

a train of ~~unpleasant~~ ^{indescribable} pained sensations. Very warm clothing alone will sometimes cure this condition.

(6) If the heat of any portion of the body rises above the standard, that part is said to be inflamed.

(7) The connection between heat and nerve-force is seen in the effects of long continued cold. "Cold is a direct sedative," and when an individual has been exposed to its sedation for a long time, energy becomes exhausted and he is seized with an irresistible desire to sleep; ~~he~~ ^{he} is sleeping. Dr. E. K. Kane, in his Arctic Explorations, narrates instances of such sedation, and states that very rough measures were necessary to arouse his men from their soporific condition. Death would have inevitably followed such sleep.

(8) The suspension of vital ~~functions~~ ^{functions} consequent on diminished heat, is seen also in such cold blooded animals as snakes, frogs, and toads, the normal standard of whose temperature

modum normalem, efficacia nervosa diminuitur, et irritabilitas inverse crescit, concomitata serie sensationum dolorosarum. Periculosa resles

incomitata hanc conditionem aliquando curabunt. (1) Si calor ullius partis corporis citra

super modum, ista pars inflammata appellatur. (2) Nexus inter calorem et

nervosam-vim apparet in effectis frigoris multo-continuali. "Frigor directus sedato est;" et quam persona diutius ejus sedationi obiecta fuit, efficacia exhausta, et desiderio inevitabili dormiendi corripitur; yelascit.

Elisha H. Kane M. D. apud suas Indagationes Arcticas narrat exempla talis sedationis, et dicit instrumenta per-aspera fuisse necessaria excitando suos homines ex eorum conditione asporiferâ. Talem somnum secuta esset mors inevitabilis.

(3) Excessio functionum vitalium consequens diminutum calorem etiam

is about 51°F . During winter these animals lie torpid and insensible, performing neither alimentation nor any other ~~process~~^{function} that would require an exercise of nerve-power. (4) ^{It is worthy of}

remark that the Phosphates, which were once considered the essential constituent of brain-matter, and the element upon whose supply the ~~operations~~^{function} of the brain depended, are now regarded as of less importance than Act. It may be said to nourish the seat of thought.

2. Fatty matters, as the cause of animal heat, being the generators of nerve-force, are, according to the circulation of forces, also the source of mechanical force.

How important they are in this view, might become apparent if we attempted to reckon in pounds the power expended in the various acts of life, viz. in manual labor; in the single act of aspiration, in which the external atmospheric resistance is to be overcome; in arterial circulation, where

apparet inter talia animalia frigido-sanguinata
 quæta angues, ranæ, bufonesque sunt, modus
 temperiei normalis quorum habet quinquaginta
 unum gradus. Hæc animalia per hiemem
 torpida stupidaque jacent, frangentia nec alimen-
 taria nec ullâ functione aliâ cui opus esset
 exercitatione nervosa virtutis.

¹⁴ Dignam observantiâ phosphates, quæ quondam ex-
 istimabantur necessaria pars-constituens cerebri-
 materiæ ac elementum in supplemento cujus
 functio cerebri innixa est, nunc existimari
 momenti minoræ. Adipe. Sicilicet cum nature
 sedem sensus.

2. Materiæ

~~phosphatæ~~^{oleosa}, causâ caloris animalis, generantes nervosam-
 -tatem, secundum affinitatem momentorum, origo
 etiam sunt vis mechanica. Quam momentosa
 sunt propter hoc, apparet si conaremur com-
 putare per libras virtutem expensam in variis
 actibus vitæ; exempli gratiâ, in labore manuali;

The capillaries present great resistance; and in the peristaltic motion, in which the inertia of fecal matter presents no small obstacle.

Sixthly. ~~Pathological~~. The Pathological Relation of Fat becomes interesting because of diseased conditions dependent on alterations of its ^{quantity} ~~amount~~ in the human system.

1. One of these conditions is Obesity, an abnormal accumulation or hypertrophy of adipose tissue, it being at the same time of normal character. This accumulation may be either general or local. (1) Instances of the local affection are not rare. (a) The Omenta are often its seat; the mesentery, loaded with ^{lumps of} fat, gives to ~~an~~ individual ~~the~~ a corpulence that is really inconvenient, and to its distension of the abdominal parietes produces the appearance denominated "pot-bellied." (b) The Mammae are often the seat of ^{Adipose} ~~fatty~~ tumors, that require excision, because of the inconvenience they cause the patient by their painful gravity and

in acta simplice respirationis, in quâ repugnantia
 aeris externi superanda est; in circulatione arte-
 riâ, cui capillaria repugnantiam magnam
 offerunt; et in motione peristalticâ, cui
 inertia materiarum fecalium impedimentum
 haud parvum offert.

Quinto. Connexio Pathologica Adipis ad se
 observantiam trahit propter conditiones morbosas
 immitentes in mutationibus ejus quantitatis in
 constitutione humanâ. 1. Una harum

conditionum Obesitas est, accumulatio abnormalis
 vel Hypertrophia Tertia Adiposa, ejus specie
 saltem tempestatè normali existente. Hæc
 accumulatio aut generalis aut localis sit.

(1). Documenta affectiones localis non
 rara sunt. (a) Signa ejus sedes præse-
 runt. Presenteria, onerata massis Adipis, dat
 persona corpulentiam, quæ profecto inconveniens
 est, et suâ distentione parietum abdominalium

inconvenient presence.

(10) Other seats of these
adipose tumors are the Scrotal and inguinal regions
regions where their presence becomes so dangerous
that ~~this~~ excision ^{is rendered} justifiable. ^{though it is sometimes} ~~that~~ dangerous
~~tumor was successfully extirpated from a young~~
~~man by Dr. H. C. Smith of Third University in~~
~~the winter of 1860. The patient recovered in~~
~~a hour after the operation, from diminished~~
~~supply of blood to the brain, allowing her to~~
~~bedience of an order to attain a recumbent pos-~~
~~ture a posture that irritated the arterial~~
~~flow through the remaining arterial vessels, so~~
~~many having necessarily been ligated in the~~
~~operation.~~

(11) Some describe a case of
general obesity. Its cause is obscure; but it
certainly is not necessarily produced by gluttony.

To a certain extent, increase of adipose
tissue is disceable and that increase shows a
uniform ~~increase~~ ^{case} of each person attaining the highest

efficit aspectum denominatum "ventuosam".

(1) Mammae saepe sunt sedes tumorum Adiposarum, quibus opus est amputatione propter infoliuminum, quod dant pro sua gravitate dolorosa et presentia incommoda. (c). Altere sedes horum tumorum ~~Adiposarum~~ sunt Parotidæ regiones Submaxillaresque, ubi eorum presentia efficit tantum lesionis ut extirpatio justificetur; etsi periculosa reliquendo est.

(2) Exempla Obesitatis generalis frequentiora sunt. Quis causa est obscura; sed certe voracitate non necessarie efficitur. Ad quendam terminum, auctus texture Adiposa est desiderabilis; et iste auctus sequitur prorsum certam. Uniuscuique personæ quæ attingit procoxitalē quingue pedum et unius uncia est additio quingue librarum. Adipis pro quâque uncia additâ donec procoxitalis quingue pedum et undecim unciarum allacta sit. Hoc sinit pondus salutare variari

of 5 ft 1 inch there is an addition of 5 lbs. For
 even additional inch until the height of 5 ft
 11 inches has been attained. This allows a healthy
 weight to come from 150 to 200 lbs. beyond this
 any addition is undesirable and undesirable.

In these persons the heart acts with difficulty
 and pulsation is feeble; depletion is therefore con-
 traindicated. Their nervous powers are also ^{readily} ex-
 hausted; many such are unable to endure the
 sight of a surgical operation. If disease com-
 mences in infancy, the subject of it will prob-
 ably die about the age of puberty. If it com-
 mences in youth or early manhood, death
 will occur before the age of 60. When a patient
 weighing above the normal standard is attacked
 with a debilitating disease, the prognosis is apt
 to be fatal. This is particularly true if the
 patient is nervous and restless. Several
 notorious cases of obesity are on record. In

de CLXXX ad CC libras; propter hoc nulla additio est desiderabilis aut salutaris.

In obesitas personis cui agit difficulter, ac pulsatio est languida; seplebis itaque contraindicatur.

Sua virtutes nervosa etiam facile exhauriuntur; conspectum operationis chirurgica durare multum tales non possunt. Si Obesitas incipit

infantiâ, persona obnoxia ei probabiliter morietur ad ætatem perbenctis. Si incipit in adolescentiâ

vel virili ævo, obiter ante annum sexagesimum ætatis obveniet. Quum æger, cui est pondus

supra modum normalem, morbo debilitante lentatur, prognosis probabiliter erit fatalis.

Hoc præcipue verum est si æger nervosus et inquietus est. Nonnulla exempla

Obesitatis nota memorie prodila sunt.

Mortuus est in Angliâ vir pendens DCC libras.

In hac pulitiâ in urbe Novæ-Eboracæ, nuper mortuus est piscatorius qui sependit filures DC

England a man died weighing 750 lbs. In this country, in New York City, recently died a Irishman who weighed over 600 lbs. and in the South there was a man who in his death weighed 1000 lbs.

2. Another ^{and opposite} Pathological state adipose tissue is in situation or wasting away. This may go on to such an extent that the adipose globules may entirely disappear, even from the palmar or plantar surfaces, and the patient becomes a living skeleton. Such a case was brought before the Anatomical Class of this University in the winter of 1860 by Dr Jas. H. Hodge. The patient was a man in whom the adipose tissue and even the muscular tissue had so atrophied that all the projecting outlines of the ^{bones} ~~skeleton~~ covered only by the integuments, were plainly visible.

3. A third Pathological view of fat is a peculiar degeneration of muscular tissue, which is not ^{more} atrophy, but a con-

libris; et apud regionem Austrialem nostrae patriae
vir erat qui moriens pependit mille libras.

2. Alius et contrarius status
Pathologicus tertius Adiposa est ejus Atrophia
et latus. Hoc potest procedere adeo ut ^{oleosa} globuli
~~reflexi~~ in toto evanescent e superficiebus Pal-
maribus Plantaribusque, et ager fiat skeleton
vixum. Tale exemplum latum est coram Classe
Anatomicae Supior Universitatis hieme anni MDCCCLX,
Professore Josepho Leidy. M.D. Ager erat vir, e quo
textura Adiposa et etiam muscularis adeo
tabuerat ut omnia lineamenta ossorum em-
inentia, tecta solum integumentis, plane aspec-
tabilia erant.

3. Adipis tertius
intuitus Pathologicus est peculiaris degeneratio
texturae muscularis, quae mera Atrophia non est,
sed concessio ad flavam oleosam materiam. Hoc
videtur sequi e nutritione prava et defectu
exercitationis, quia occurrit inter animalia

-vision into a yellow fatty matter. This appears
result from bad nutrition and want of exercise.
It has occurred in sluggish animals and
in the aged from ^{alms-houses & other} ~~of almshouses & other~~ institutions.

4. There is a peculiar material, of
tallow like consistence, called stippace in which
fat presents itself, and into which flesh may
be changed: dead bodies have been found
entirely converted into it. As any animal
matter, subjected to certain chemical alkali-
line reactions, becomes saponified and
presents the appearance just mentioned. It is
surprised that this change in dead bodies is
due to the presence of alkaline-earth in the
vicinity of their graves.

~~Hygienical~~ ^{Sixthly} Of fatty matters in the body are
so important, their proper introduction into
the body makes their Hygienical relation worthy
of attention. To the preservation of the aged

figia, et inter pauperes annuos phloctrophiorum
aliorumque institutionum eleemosynarum.

4. est substantia peculiaris spissat-
is sebae, in qua Adips offert seipsum, nominata
Adipascia, et in quam raro convertatur; cadavera
in toto mutata inter eam inventa sunt.

Quoniam ulla materia animalis, subjecta quibus-
dam rectionibus chemicis alkalinis, saponificatur
et offert aspectum modo memoratum, existimatur
hanc mutationem cadaverum officii praesentia al-
-kalinarum prope sepulcra eorum.

Sexto. Si ^{adiposa} ~~Adiposa~~ materia in
corpore sunt tam momentosa, opportuna intro-
-ductio earum in corpus facit ~~conmerium~~
Hygienicam earum dignam attentione.

Ad conservationem temperiei fixae, quae ieiundum
dicta fuit esse necessarium valetudini, Adipus
copiosiores alio quopiam cibario inventi sunt.
Liebig apud schedulam valoris relativi variarum

temperature already spoken of as essential to health.
 The ^{fat} has been found more efficient than
 any other article of food. To be, in a scale
 of the relative value of various substances, in
 the production of the same degree of heat,
 showed that there would be required 12 parts of
 parts, of Starch 47, - of Cane-sugar 100, of Grape-
 -sugar 106, - and of Flesh 30, parts. Thus proving
 that the calorific power of Fat was more
 than twice that of Starch, and almost eight
 times that of Flesh. That chemical

investigation thus proves, has always been prac-
 tically noted on in the diet of nations. The
 infant's natural nourishment is rich in oil-
 -stables of Cream, and we scarcely consider a
 meal perfect which does not comprise Butter.
 Arabs and other nomadic tribes subsist largely
 on milk. The Esquimaux, surrounded by an
 atmosphere of terrible rigidity, allow the

2. Instantaneam et productionem quædam gradus
caloris, monstravit quæ futurum esse partitus
Adipis XL, - Alcoholis LIII, - Amyli XCVII, -
Sacchari-cannæ C, - Sacchari-uræ CVI, - et partitus
Carnis CCCIX; sic probans virtutem calorificientem
Adipis esse majorem bis quam Amyli, et
fere octies quam Carnis.

Quod chemica investigatio sic probat, semper
quæ ipsa lex actionis de dicta nationum.

Alimentum naturale infantis est pingue olei-
globulis hæmoris; et vix ætinamus citum
perfectum qui Butyrum non continet. Arabes
et alii vagantes tribus plurimum aluntur Lacte.

Esquimaux, circumdatus ~~in~~ aere terribilis frigidi-
tatis, sequitur instinctus nature et uno citò
devorat summam incocti Adipis ac olei-cetæ,
a qua incolæ nostræ plaga temperata aver-
tet fastidium. Aethiops aut Orientalis, dum
etiam sequitur instinctus nature, alitis plurimum

instincts of nature, and devours at a meal an amount of raw fat and whale oil from which ~~an~~ ^{an} inhabitant of our temperate climate would turn nauseated. ~~The~~ ^{In} ~~the~~ ^{an} Ethiopian or East Indian, who also following nature's instincts in subsisting ~~more~~ largely on Rice and the abundant and luscious fruits of his fertile soil and warm climate, does not neglect his "Shee" ~~and~~ ^{his} Palmoil.

But in the use of fat as food we are to avoid eating that which has been much fried in cooking. It like rancid oils, becomes acid in the stomach and produces constipation and the oppression of attendant congestion. It should be much fat be eaten. ~~the amount~~ ^{quantity} will be varied according to the season of the year, the loss of health, and the quantity of other food.

An exclusive diet of it becomes decidedly injurious. Experiments of Magendie on dogs,

Buzza et abundantibus et prædulcibus fructibus
sui terræ fertilis et calidæ climæ, suum Oleum-
primæum aut^(orientale) "Ghee" non negliget.

Sed utentes Adipe ad victum oportet nos, quod
quid multo prius cogitando, non edere. Sed,
ut rancida olea, accescit in stomacho, ac con-
-stipationem et oppressionem comitantis coacer-
-vationis efficit.

Adipem plus justo non
ederemus. ~~Quantitas~~ ^{Summa} variabiliter secundum tempus
annis, statum valetudinis et quantitatem victus
alius. Si Diæta ejus solius fit haud
dubie injuriosa. Experimenta Magendie in
canibus et Roussingalt in anatibus monstra-
-verunt, istis animalibus butyro solo pastis,
omnes eorum alimentarias functiones magnopere
perturbatas esse; ac etsi nulla extenuatio
effecta est, illa mortua esse post raras
hebdomadas, oleo saturante omnes texturas
suas, et reapse emulante ex eorum corporibus.

and of Boussingault on ducks, showed that by feeding the animals exclusively on butter, all their nutritive ~~actions~~ ^{functions} were greatly disturbed; and though no emaciation was induced they died in a few weeks, the oil saturating their entire tissues and actually oozing from their bodies.

VII. Therapeutics. The practical use of these matters as hygienic agents, sometimes raises them to the dignity of medical agents in Therapeutics. 1. In diseases of bad assimilation, their internal use is indicated and experience has proved them highly valuable.

Preëminent among them for ~~its~~ ^{its} therapeutic function is Cod liver oil. It is not a specific, nor is it any more medicinal than are Egg, Butter and other Fat but it is simply remedial, because of its very ready assimilation by our nutritive organs.

2. In all tubercular diseases it is efficient. 3. In Scrophula, it at once

Septimo. Usus practicus materialium ^{oleosarum} ~~adiposa~~
~~rum~~ pro hygienicis instrumentis, aliquando
 elevat eas ad dignitatem remedium Therapeutice
 1. In morbis juvenis assimilationis, exum interius
 usus indicatur, ac experientia probavit eas
 per-pretiosas.

Eminens inter eas
 est sum Therapeuticum Officium Oleum Mo-
 chue est. Non est specificum remedium, nec
 est ullo medicinalius quam Flos-lactis, Bu-
 tyrum et alii Adipes sunt; sed est mere
 remediace, propter suam per-facilem assimila-
 tionem per nostra alimentaria organa.

Ubi omnibus tuberculosis morbis efficax est.

2. In Scrophula, statim solvat imperfectam
 organicam vitam-cellulosam, 1628 In Phthisi
 Pulmonali sanabit, si morbus ad matu-
 rationem et detractionem tubercularum non
 progressus sit.

2. Adipes adhibiti
 sunt etiam Therapeutice extrinsecus, ubique

strengthen the imperfect organic cell life; ~~and~~

(b) I think it will effect a cure, if the disease has not progressed to the maturation and discharge of tubercle.

2. ~~Hot~~ are also used, ^{therapeutically} ~~externally~~ wherever there is an indication for the protection of any surface from the oxygen of the air. (1) Thus in the cracked surfaces of chapped hands, & the excoriated and inflamed nasal passages in coryza, & even in the inflammation of ^{Scarletina} ~~Scarletina~~ & Variola they find much relief, by acting as a pellicle of epithelium over the denuded cuticle.

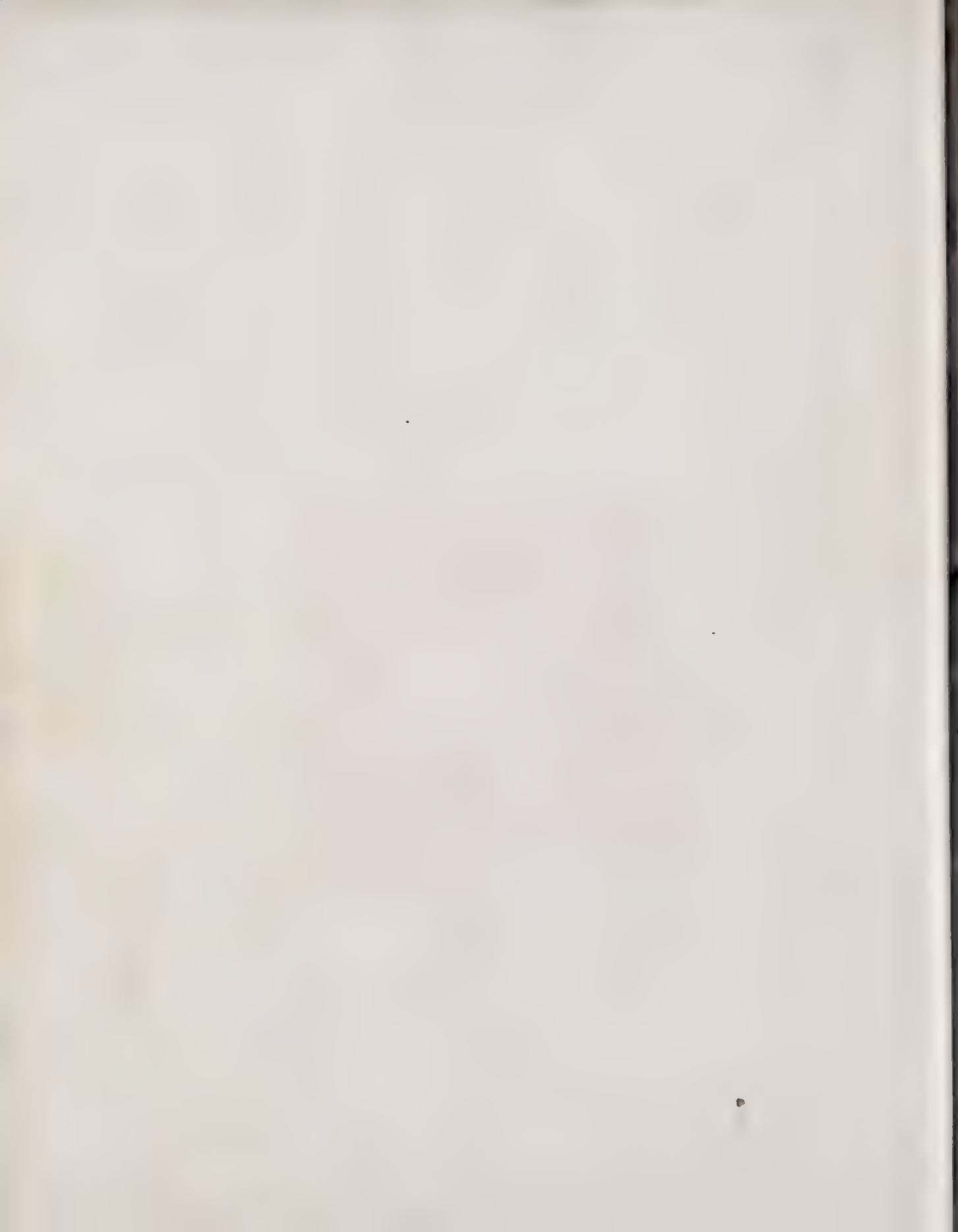
(2) In Variola, ointments have been supposed to prevent deep pitting.

The value of the external application of ~~Hot~~, our Pharmacopoeia has attested by the inclusion of preparations that have been admitted to the list as "Anodyna".

Robert Hamilton Nassau.

Authorities consulted. Notes on Prof Jackson's Lectures, -

Dalton's Physiology; Carpenter's Physiology.



(1)

Song of Solomon: Chap ~~III~~ verse 1st. "I am the
Rose of Sharon, & the lily of the valley."

Palastine is represented by travellers, at
the present day, as retaining, in the midst
of its ruins, many remnants of its former
beauties & beauty, these relics of former beauty
~~stand~~ ^{stand} out ~~from~~ ⁱⁿ the surrounding desolation
like stars in the sky's darkness. ~~not~~ ^{not} only
but so utter is the ruin, ~~that~~ ^{that} have the marks of
ruin & dilapidated, but the very physical
geography of the land seems to have changed.
The curse of the Lord has indeed been great
on the land. O how have Israel & Judah been
punished for their crimes! How heavily ^{and} is
the hand of the Lord pressing on them.

~~From these few remains that continue~~
~~among the ruins, exhibiting by even these~~
~~remnants what of the beauty of the present has~~
~~been their condition, we may judge that~~
Palastine was once a country of very great
^{excellence} beauty of scenery. Mountain & hill & tree,
& flower all united to make a scene of
loveliness. The Rose of Sharon

2 the Lily of the Valley are mentioned here. ^{extending along a part of the coast of the} Sharon is a fertile plain south of the ~~Mediterranean~~ Carmel, that abounding in rich luxuriant ^{various} plants among which was a superior variety of the rose. The Lily ^{though probably not the well-known pale white} ^{varies} ~~may find the~~ ^{most} ~~delectable~~ ^{among its large green leaves} ^{was no} ^{of any} ^{equally} ^{referring} ^{variety} ^{the} ^{best} ^{land} ^{the} ^{delectable} ^a ^{valley} ^{where} ^{it} ^{is} ^{that} ^{the} ^{rose} ^{is} ^{found} ⁱⁿ ^{the} ^{west} ^{is} ^{represented} ^{as} ^{speaking} ^{declaring} ^{himself} ^{to} ^{be} ^{the} ^{Rose} ^{of} ^{Sharon} [&] ^{the} ^{Lily} ^{of} ^{the} ^{Valley}. Not of course, as you could easily see, that he actually was that rose or lily, it being impossible that a man could be a plant, but that he was like them, - that they were types of him. In examining the subject ^{this} will be the ^{manner} ~~order~~ in which the Rose & Lily are to be taken, - types of the person speaking.

And yet, though this interpretation is ^{so} ^{simple} & ^{obvious}, ^{the} ^{Romish} ^{Ch.} ^{has} ^{made} ~~such~~ gross mistakes have been made in exactly similar cases, that, before calling your attention to the subject itself, a digression shall be made for a moment ~~to~~ ^{to} notice the ^a mistake made by the Romish Ch.

Christ, in breaking bread at the last supper said "this is my body, take eat &c" ^{asserted to be the body of Christ} ^{the} ^{Romish} ^{Ch.} ^{interprets} ^{this} ^{as} ^{Christ} ^{saying} ^{that} ^{the} ^{bread} ^{actually} ^{was} ^{his} ^{body}, - that the substance had been changed from bread to his own flesh. And thus Catholics ^{the} ^{Romish} in attending mass assert that the bread wafer ^{is} ^{blessed} ^{by} ^{the} ^{priest}

3

becomes an entire actual Christ, & each
communicant consumes an entire Jesus! How
absurd to make such an interpretation!
As well might we say Christ was a vine, when
he says "I am the vine." - or a rose, when
he says "I am the rose of Sharon". But he
~~means to say~~ "I am like this rose, like this vine,
like this bread."

Who is it that uses this expression "I am
the rose of Sharon"? It is an assertion indicating
a position of prominence. The speaker is not only
~~like a rose~~, but like a rose of Sharon. He is
not only ^{premier} ~~first~~ ^{among a certain class} & chief, as that flower is the chief
of ornamental plants, ~~among a certain class~~,
but he is the ^{premier} ~~first~~ ^{of all things}. Surely he must
be some great personage. Thus ~~then~~, to claim
such a prominence. And he does it too without
giving a reason for claiming the position, - as
if the right could not be disputed.

It can not be that the person referred to is
the author of the song, ^{repeated} himself, or any other
man. Such a claim would indeed be invalid,
and a man would require to give some reason
for usurping such entire preeminence. Indeed
the absence of all explanation & the assertion
itself show that the speaker must be, ^{per se} ~~truly~~.
He can ^{or oppressed with} the visions of ~~beauty~~ ^{beauty} ~~and~~
unless denying the existence of a ~~body~~ ^{body}.

not arrogate ^{such} universal ^{(4) omniscience} ~~superiority~~ to himself,
~~even then the claimant would probably~~
~~be deemed worthy of a position in a hierarchy~~
None can be first but God; ^{but He} in the person
of Christ ~~the~~ "the chief among ten thousand" ^{dwelling in His Church}
^{the position that of the Church} "the lovely," ^{through}
Christ-^{the} Church is represented as speaking to the
individuals composing ^{it} the Church, who in
their collective capacity are called the Spouse,
the Bride, ^{to the Beloved Son of God} thus in Rev. when the gospel invitation
is made, it is said - "the Spirit & the Bride
(or Church) say, come."

Christ & his Church are objects of mutual love,
& whenever ^{of His Bride} she sets forth ^{herself} in such a light
that she appears more lovely ^{& honored} than before, the Church
looks to him with increased love.

In our ^{text} ~~subject~~ ^{the Church} Christ makes a statement which
sets forth ^{the Church} placing some of the delightful attributes
of his divine & human nature, which are
calculated to excite ^{his} love.

And not only is the address made ^{by} ~~to~~ the
members ^{of} ~~of~~ his Church, but ^{to the Beloved Son of God} ~~to~~ all ~~the~~ others
it extends. The Church could have no existence
as such, on earth, were there none wicked: the
Church's mission is to unconverted sinners.

And as Christ's children are called upon to love
him more, the world is by them to be invited
to look on Christ. That the flame of love may be
kindled through to be to the world as "a root and

of dry ground having no form or comeliness," he ^{may} be the hardest sinner become an object of the heart's sincerest desire.

The Rose represents Christ ^{not only as being} ^{(a) first of flowers} ^{(b) that it possesses many agreeable qualities}. In Christ are summed up all the qualities that may appear in ^{individual} others. Whatever excellencies others may possess, ^{in particular} they have all in ^{the aggregate} abundance.

Of all the prominent shrubs, the rose is ^{the} most universal. It can grow in climes where other valued plants would perish; there is no heart willing to give Christ the slightest encouragement that will be refused assistance. He is ever waiting to be gracious, & will listen to the humblest cry. However unfavorable the soil may be, He will cast the seeds of divine grace, if the cultivator of the ground gives him the slightest hope that he will try to till the land that it may bring forth fruit. The sower sows the seed hoping it may germinate, & produce fruit, even if he has seen it in former times fall, some on dry, & others on shallow ground, or on the hard side, or in the thicket.

C. 10) Not only will the Rose grow everywhere, but
when blighted in an unfavorable position, &
injured thereby, it will sprout again & send forth
new roots & branches. So, Christ, in his operation
with men, His instructions are "here a little &
there a little, line upon line, ^{upon receipt} precept." As it
is possible that the hard heart may finally
be so ^{the growing & edifying of the heart} will Christ leave men when their spirit
has been grieved. But before he thus deserts a
person, His calls are numerous & continued.

Like the new shoots & roots sent out by a plant
when an untimely frost has destroyed it to
the ground, effort after effort is made ^{by his efforts} to
bring each soul to him. Mercies are sent
all the day, that the principle of gratitude may
be excited. Then judgements are sent, either on
the person himself or on others connected with
him, some great affliction ~~is~~ befalls him, in
the shape of loss of life or property.

If these prove ineffectual to accomplish the object
intended, then indeed the Spirit will leave. Christ
will strive ^{Christ ordinarily becomes a means of grace} no more. For when a careful gardener
sees a plant does not repay his care, - that
though he digs about it & waters it, yet it is
unfruitful, but rather a cumber of the ground,
he displaces it. Some plants he will bear with
longer than others. Yet even the hardiest, will fail
for him finally. Blights sometimes visited the Rose
of Sharon. Christ will eventually lose the door, though

he bear to go. "My spirit" saith he, "shall not
always & true with man".

(11) Christ ^{Ch.} is not only a Rose, a rose of
 Sharon; but a Lily, a lily of the valley. The Lily is
an emblem of Purity - the lily of the valley an
emblem of Humility.

In ~~some~~ ^a retired spot in some sequestered glen,
& accessible only to an earnest explorer you may
find the Lily. Neath the ~~the~~ almost perpetual
shade, its pure leaves of pearly whiteness open to
air seemingly in timidity. Perhaps it springs
from the friendly cover of some overhanging rock.
The tall trees bend above it, & uniting their
foliage-covered branches form a cover almost
impenetrable ~~by~~ to the sun's rays.

"Day light's cancer beam" seems too severe for its
delicate loveliness. Its fragile petals would wither
beneath too fierce a beam. The unbroken stillness
& softened light accord well with its purity. It
seems sacred.

True ^{Ch.} Christ's ^{like} pure ^{that} God, of ^{whose} ~~cause~~ ^{his} nature
is immaculate, & If we take up the history of
his life as ^{recounted} ~~repeated~~ in the four gospels of the
New Testament, - exercising the utmost scrutiny, we
will be unable candidly to discover any imperfection
of motive or life. ^{that life has been lived as a model for his people} Men often receive credit for
what they deem good actions when they are
undervaluing of it. An action may appear to be
good, and men may praise it as such; but

8) God, who looks at the heart, and sees the
... ~~is~~ ^{is} ~~prompting~~ the action, * if it is improper
* ~~judges~~ ^{judges} differently. For instance in the distribu-
tion of charities, a man may appear very
benevolent, while the secret motive may be
a desire of praise. ^{the Church}

But Christ's ^{the Church} ~~extensible~~ ^{attain} & only object ~~was~~ ^{is} to do
good. ^{to this end} ~~the~~ ^{the} ~~life of his members must be spent~~ ^{life}.
~~He sought not~~ ^{He must not seek} for honor, for the ^{life of his members must be spent} ~~tried~~ ^{life} in the
retired walks of life. ~~He was~~ ^{His honor is} not found in the
splendor of courts - but among the poor & humble.
Like the Lily, ~~she~~ ^{her best life is not} ~~was not found~~ amid the
~~glare~~ ^{glare} ~~of~~ ^{of} ~~the~~ ^{the} ~~world~~ ^{world} ~~and~~ ^{and} ~~the~~ ^{the} ~~pride~~ ^{pride} ~~of~~ ^{of} ~~men~~ ^{men}.

Riches ~~was not~~ ^{was not} his desire. All the world ~~was~~ ^{is}
his; ~~he would~~ ^{he would} beg for what ~~was~~ ^{is} already his.

The Lily is humble. Its very
form proclaims its humility. Its bending
head seems to shun the gaze of the Observer,
apparently endeavoring to seclude itself among
its leaves. ^{thus the Church} ~~the~~ ^{the} ~~life of his members must be spent~~ ^{life} of humility.
So proud man, who has nothing on which rest
to ~~round~~ ^{round} his pretensions, Jesus stands a noble
instance of humility, for ~~he~~ ^{he} indeed has something
for which to demand respect. Whatever conde-
scensions a man may make, they are nothing
compared with the infinite condescension
displayed in Christ's assumption of our
human nature. The mystery of the Incarnation

of God, manifest in the flesh, will ever remain
a cause for the eternal ascriptions of praise
from the lips of angels & the spirits of the
redeemed.

Being the possessor of the universe he laid aside
or rather veiled his dignity, & became a man.
And this was solely for man's benefit. At the
commencement of his course his purpose was tried,
by the temptations of Satan. Appeals were made
to every motive that commonly actuates men, but
all were in vain. Christ was not to be averted
from his intention to live a life of benevolence.

He not only assumed our humanity, but
that in its unfortunate forms. Christ has
shared all that ~~the~~ ^{this he does still in his Church. His members walk with him. He has} the humblest individual
meets with in the common walks of life.

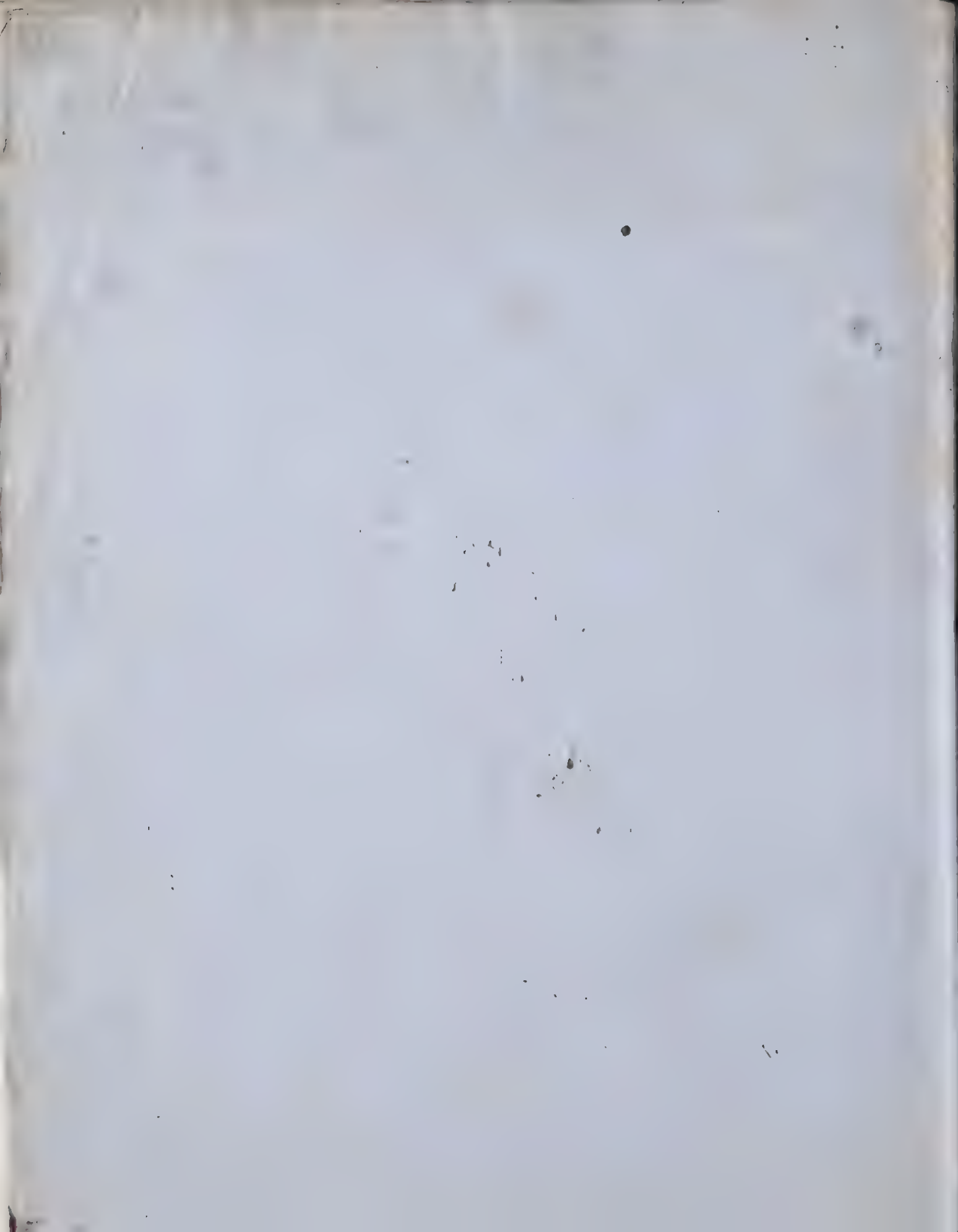
~~It must be, for his nature was not along with him for his divine~~
~~He was poor. He need not have been~~ ^{It has not been} ~~for his divine~~
~~His nature could be sacrificed, have supplied all his~~
~~any wants. But that would have been defeating~~
~~the object in humbling himself. Suffering with~~
~~men, he suffers those now on earth, under the~~

~~same or similar misfortunes. Being poor he~~
~~is often dependant on the charities of others~~
~~the necessities of his bodily wants.~~

~~He is not an aspirant, far worldly honours,~~
~~made mistakes in regard to the nature~~
~~the Kingdom. That he represents. Some,~~
~~imagining that it was temporal in its~~
~~character, went so far as to request certain~~

10 positions of distinction under ^{his} rule.
But this Kingdom was not of men.
It ~~was~~ ^{was} ~~not~~ ^{not} the favor of the great and
powerful of earth. ~~He~~ ^{He} ~~looked~~ ^{looked} ~~toward~~ ^{toward} those
~~that were~~ ^{who were} of a meek & quiet spirit.

It is well ~~known~~^{the world} that Christ is like the
Lily & the Rose. Like the latter ^{in appearance} & like in
position, ~~He~~^{He} had power ^{to} that ~~He~~^{He} can extend to
the salvation of ~~all~~^{all}: With the humility of the
olive, ~~He~~^{He} takes up ^{the cross} our nature to satisfy a broken
~~the~~^{the} degraded ~~man~~^{man} of far off heathen lands, as we
are ~~in~~ⁱⁿ ~~the~~^{the} ~~world~~^{world}.



Feb. x. 20. "Are not my days few?"

An old man was treading his way along a narrow path, that led to the end of his journey. He was weary and his pleasure, - as agreeable, as the best - most loving - pleasure could be. But now the way was rough, and the old man could not so well avoid the obstacles.

The gray sunlight that gilded the landscape, with brightness, was now, a cloud of darkness. All the misadventures of life, with all its starbeams to relieve the darkness, seemed to surround him.

The fair city beyond, that the sun of a life's journey had been a bright guide to him, was now a dark road, and he was lost. He appeared to guide him. The old man, who had been a bright guide to him, was now a dark road, and he was lost. He appeared to guide him. The old man, who had been a bright guide to him, was now a dark road, and he was lost. He appeared to guide him.

He was now a dark road, and he was lost. He appeared to guide him. The old man, who had been a bright guide to him, was now a dark road, and he was lost. He appeared to guide him. The old man, who had been a bright guide to him, was now a dark road, and he was lost. He appeared to guide him.

2 ends to which the spirit is led, & with
a true belief in the its wisdom the desire abounds
to know these the great things, because
it is a right opinion. He had felt the it was
a refreshing difference, was a great task
it appeared. In despair he exclaims
"I am not the last of my people;
that it may be some more of them, let
joyful days return!"

One here is only a specimen of that class
of individuals, who make a
choice of life, and at its close, be-
lieve first and then mistake. And then when
their promised joys have failed, remove with its
horror seized their trembling minds, as they vainly
wish to recall the error of the past.

Life is short, & such an
eight of life is he, who at the close, find
that he has a life spent in a vain
struggle with the world, & the importance of its duties
which he perhaps has never well spent hours,
never again to return. ~~That we not~~
~~have no sufficient indications around us to~~
~~show the~~ ~~shortness~~. We need but to
consider us, & see in the multifarious aspects in
"in nature continually turn to it", a proof
that we are in its midst. & ~~transient~~.

~~I have sometimes, whose day is thickly crowded
with other sad, once in the with the, now
a turning to its original form, man it soon makes
when contracted. Hence, no indication of the
extreme, with of the dead who sit there,
is lost individual of the present. In my opinion, man
it there a loss. Our juniors have fallen in the
us, the next strange man is out.~~

I am, I think, very
certainly as well as some of the
"We are not to be quarrelled, it is not an
interesting question then, what is the object of
our life? or what life is? We have an answer
which is given to a question of the same kind
of Southey, "God, I think, said to the soul that
it was a being for ever." Most of our people
are addressed as to contribute to their
own happiness. Happiness is an object more
extensively pursued than any other.
At last, I think, "it is a good thing to have a religion,"
the word is happy, it is clear in the wrong
direction, it is a good argument for the solid, stable
ground of earth, that we always claim from the
participation of the common enjoyments of life that
with the sensation that a void exists, that the "it
is not yet that he is capable of higher enjoyments than
those he has received, that he is not a man, a
scholar, a student, an author, or engaged in the

mercantile pursuits of life, trading the same
rather than in the pursuit of a higher and
better life. As a soldier an individual
will deny himself the comforts & delights
of home & country, to seek for happiness.
A strange place indeed to seek for it is
the rough, stern camp, or on the groaning
battle-field, & one would think few
could be happy there. Yet, though we despise
of the patriotism inspiring the soldier, probably
this arm is more so much by the happiness
to be gained from their involvements &
happily incident upon a victory, as by it.
Doubt the man who risks his life &
considers the hardships of war; the
privations of the camp, & that is terrible on
the field, & almost as one, to other
happier, &c. But alas, the very few
those who receive the meed of public praise
for having in battle, are then whose hearts
are not right before God, & who can never
be in the possession of the greatest gift
of earth, to truly happy.
Observe the men now. How dark the day,
how dark is on a continual stretch, & how
so that he never sees a complete fluctuation in
the market, always up, always down, - that
he may amass wealth as a source of hap-

business to himself & those dependent on him.
Other modes of life & occupations give to the
same view of constant aim after happiness.
from the search after which the ^{contingency} ~~most~~ ^{most} ~~final~~
return, ready to exclaim, "all is vanity. How quickly
out for himself for these broken idols, & knowing
them to be such. In consequence, when he finally
leaves, to contain no more. If he were to make
his personal business a secondary object, "not
just the kingdom of God & his righteousness," he
would find that it is all other things would be
added to him.

The little less his & man's experience
convince that our few days are best spent in a
last struggle, - a faithful discharge of the duties
of this life. Our belief in the future
life is important to God, - the world at large is under
influence may extend, & ourselves. It becomes
a subject of vital importance to ascertain, what
are the duties pertaining to us in the several
stations & relations of life. To what are we
bound to do, we must do with our might, for
our days are indeed few; and there is no
work, nor delay in the game board which we
sit upon. There is no doubt implicit in the
interrogatory, "are not my days few?" it is im-

6 an appropriate mode of asserting that
they are such.

1. Our duties to God are preeminent to
those that pertain to ourselves & others. We can
not properly discharge the former, while we neglect
the latter, we can not serve God well, while
we omit to do good to our fellow men. While on
the other hand it is to some extent true, that
a man may be a useful member of society,
and yet not be perfectly right with God.
Our divine duties ~~therefore~~ are. There was a young
man so amiable, & possessing so many good
qualities, that it is said "heaven loved him". I said
that this young man not being willing to make
a complete dedication of himself to all his
heart to God was unfit for the kingdom of
heaven. Duties to God, therefore being
higher & more difficult to discharge, than
the others.

Our relations to others are of a very intimate
nature. There is no one so isolated that he
can not become capable of performing some
good or evil to his associates. True indeed
there are times when we seem alone; as if
none took an interest in us, or that we
had any concern in others, but such are
our humors & moods; there exists such a
union between all men as brethren, descent

from one prenat. parent; that we are
not, must not live alone; we must
live for ourselves, however much the selfish
feelings would so prompt us to do.

Even individuals too, it is summarily
comprehended, in the rule to "love thy neighbor
as thyself." We are to "love no man anything
but to love our neighbor." We are to do good to
all persons whatever their clime, nation, or
age have some influence. They are influenced
the thought; the word, & the action. Both.
And this word & action man again influences
others; thus, becoming that cause of an
influence, ^{the result of which} ~~that~~ more but God can perceive.

Think not that you, individually,
are without influence. Can you not make
your friend at your side happier by some kind
word or action. When his heart is sad can
you not cheer him. Surely in a world where
so much misery & unhappiness exists, there
are daily opportunities of cheering some sad-
dened heart, or lightening the burden of life
from off some weary shoulder. As you each
have received such blessings at times, & are
acquainted by experience with the good effect
of a timely, kindly word or ~~act~~, cast again
on the waters of life that which you have
gathered, & there shalt find it afterward.

18
in enlarged measure.

While we all are thus capable of good, we are also, because of the evil of our nature able to do a great deal of evil. The heart that is evil, may corrupt that of it, - associate. How many that man will have to answer for, who can so far forget himself, & his conduct to others as to poison the fountain of life; corrupting all its outgoings. We are commanded to keep our hearts with all diligence, for out of them are the issues of life. He who poisons the heart, commits a crime, from differing only in being more enormous, than ^{conspicuously done} he who would cast poison into all the springs of a neighborhood; thus destroying the life of a community.

A second class of duties are those that pertain to God. How numerous are our relations to Him, & how numerous the obligations consequent upon those relations! The duty, which God especially requireth of man, is obedience to his revealed will. Here again, what a broad field opens to our spiritual vision! Thy commandments O God are exceeding broad! His revealed

will of the ten commandments made known
to the world through his own people Israel, to the
and of his servant Moses on Mt Sinai. &
The prohibitions & requirements contained in this
law cover the whole course of human life &
action. When we are told to do no murder, it
meaneth not only that we should not commit
violent act ~~or~~ anything take away the life of
our neighbor, but the inference also is that
we are not to word or thought to do anything that
would tend to it. Saith the scripture, "He that
hateth his brother is a murderer."

We owe service to God in three respects, as
he hath himself in the several aspects of
creator, Preserver, & Redeemer. Had we
no other reason, - were there nothing higher,
were there no cause of gratitude leading us to
service, our respect and service are due to
God only as our creator. We are the creatures of his
hand, & (be it said with reverence) were he a tyrant
we would be required to render service. He is
in God's hands as clay in the hand of the
Potter, he can do with us as he will.

Deriving our life from him, through our great
first progenitor, that life is his, as are we &
all we possess. He sitteth on the throne of the
heavens, & taking cognizance of all things, is
jealous of his honor. He is unwilling that the glory
& honor due to him alone should be given to

another. But we have higher reasons for praise, than the mere fact of being subjects to a ruler. God is also our Redeemer. We have been rebel subjects, & by the blood of God's son, we may become redeemed ones.

We are continual recipients of mercies. Life is a blessing, though there are times, especially among those who have got out into the great battle, when we feel like laying down the armor, & dying. But to the young heart beating joyfully, in the buoyancy of life, it is a very happy thing to live. Then too there are all the more common gifts, of sustenance, shelter, homes, reason, friends, & others which a moment's reflection will bring to view.

These gifts are so common that we too oft forget the Giver, & murmur if they are exactly what our petulant wishes would suggest.

All these are but a part of our reasons for discharging the single duty of praise.

God, besides being our Creator & Preserver, is also furnished for us a Redeemer.

Being subjects of the Creator, we have all been transgressing subjects; by his grace we may become redeemed ones. The contemplation of God in Christ redeeming us, at a season, & thanks to him a larger ground than the present occasion admits of occupying.

Our duty to glorify God for saving us for better
 reason leads us to the other point of duty,
 that is our duty to ourselves. If God has given the
 means of salvation, we must make use of those
 means. We have no right thus continually to
 jeopardise ourselves by procrastinating the con-
 version of our immortal part. We will attend to the interest
 of our immortal part. Converted sinners are
 called upon to be more devoted, - unconverted to be
 less thoughtless. By thus fulfilling all the duties
 of life, by endeavoring to obey all divine com-
 mands as we journey through life, we may, at
 last, be saved from the frangs of remorse, &
 from an unhappy eternity.

God, - as earnestly
 desiring your welfare, - I pray you in Christ's
 stead to be reconciled to God. Obe, his commands
 know the straight & narrow way that leadeth
 to eternal life, even though it be at first
 less inviting than the broad road that leadeth
 to death; & ye shall find rest to your souls.

1st Thess. v. Chap. 19. verse.

"Quench not the Spirit".

The old Persian religionists, held as one of the grand objects of their worship adoration to the Sun. To him as the grandest visible celestial luminary, they offered their prayers, & on their altars kept burning for ever a continuall fire obtained from his own beams. Never was this sacred fire allowed to die; and would have been the day on which such a catastrophe occurred. Long after the wisdom conquerors of the East had subdued other nations to their government & religion, these Persian Fire worshippers, & great was their love for their religion, retained their existence. Sustained by their fierce & ligal zeal, they fought for their religion, their religion, their altars, & the eternal burning on them. Eternal? they wished them, & fondly hoped them eternal, but in the overturning of nations, they were extinguished & then were quenched. As these Persian fires were not to be allowed to die,

we are called upon not to "quench the spirit".
The continually burning fire is an emblem of
devotion. The Spirit is the source of devotion, from
him we derive those influences that keep
alive the fire of love that should animate every
heart. "There are three that bear witness in
heaven, the Father, the Son, & the Holy Spirit."
The Father is the Creator, & Preserver, & continued
merciful benefactor. The Son is the Savior,
& continued Intercessor. And the Spirit is
the Regenerator.

First then let us inquire, what is the work of
the spirit? For in striving against & quenching
it we sin, - Resistance to God's power being no
small crime.

God having created us, & Christ having died to
save us, it is the peculiar office of the divine
Spirit to call & lead us to him. God's judgments
and laws, the preaching of his word, & all the
means of grace would be unavailing, did not
the Spirit, by his influence on the heart incline
the sinner, to bow his & stubborn knee. You may feel
this influence, & yet you could scarcely tell me
what it was like. It is gentle, - it is unobtrusive.

It is like the wind. "The wind bloweth where it
willeth, & thou hearest the sound thereof, but
art not tell whence it cometh, nor whither
it goeth." The sun shines, and the spirit flows
arise beneath his beams, but you see no
powerful action in process. And you have
felt this spirit's stirrings, you have all
heard his call. Yet there is not a heart here
that has not sometime or other, felt inclined to
do so. There is scarcely a man that does not expect
to become a Christian before he dies. "Before he dies."
Alas! if I should ask one another, and
another, here, probably I would receive the same
answer. What a delusion! uncertain of the
morning, you put off the most important
question of life, not thinking that the con-
venient-season to which you defer that
transaction may never be reached.
You have listened to an earnest invitation com-
ing from the minister, you have been entreated by a
friend, you have looked on death; and a
decision has arisen within you, a wish that
one too might be a child. I. d. It was a

4
call of God's Spirit. Besides listening to it, did
you obey that call? Did you with a sense of
sin implore God to take you, and purify you.
Did you ask him to cleanse the heart - all so
defiled with sin, & make you a lamb of his
glory. Or did you strive to forget the thoughts
& seek, among other scenes and thoughts,
to drown the recollection of the heavenly message.
Or have you drove the Spirit away. Oh! you
unkindly sent away your best friend. God
generally sends more than one call, - sometimes
one is one. We know not when the last arrives.
That last was the last, you sink under the
weight of an angel. ^{Mr.} God is merciful
- such I would rather present him to you.
But his spirit "will not always strive". And
to the wicked our God is a consuming fire.
Oh! do not with a self murdering hand, plant
God's word through your souls vitals! Do not
go down to eternal destruction, self condemnation
& self destroyed!

According to the scripture of John 14:26
we remark that fire may be quenched in two
ways. 1st. By neglecting it; thus allowing it

die out. ∴ or 2^d by casting upon it some material that will not burn.

Thus may the spirit also be quenched. You may either pay no attention to the call, burn away & forget it, or, with evil thought, words, actions, & companions, dash water on the kindling flame.

Scattered along the dangerous portions of our Atlantic coast you may see light-houses, beacons to warn the mariner against dangers being hid in there. Let me too warn you against some of the dangers in religion, some of the ways by which God may be grieved His Spirit quenched.

1. What of the Bible tends to quench the spirit. When the daily epistles arrive from home & friends, how eagerly are they received. With what delight are they perused! Why do you love that ~~friend~~ letter? Because it tells you of the love of a friend, because it contains good news? Certainly you love it.

But fellow sinner I do not not precious would see the same messages from an ~~acquaintance~~ of Pers.!? Have you not, with the

most common reading seen that it ever
where abound in love, in expressions of kindness.
The life of the Christ here depicted is one
continual exhibition of kindness. Follow Jesus
in his daily course, - see him healing the
sick, & making human hearts happy.

'Our loving Lord' it tells of his sufferings & death.
'Oh, every line is full of love.' And will
you disregard this word? You were not
so taught - by Christian friends, and will you
cease to follow the example of those who
love you most, for the suggestions of your
own evil heart? This word of God brings
you good news of the way of salvation.
No earthly book could lead us from earth
to heaven. The Bible first pointed out the
hope of a happy future. Will you not search
the scriptures, for in them ye have eternal
life.

The company of evil companions is another
mode of giving him the spirit. Evil commu-
nications corrupt good manners. In ancient
days, when a man infected with that loathsome
disease the leprosy, he was forbidden to have the

7
slightest intercourse with the pious. Here
we are all affected with a great moral plague,
& we see the mournful sight, - the unaccountable
spectacle of a sin sick soul turning in a moment
to Great Physician, and in the company of one
better gone than himself, making the plague
worse. What would you say of the wretch who
maliciously would thrust himself among the
pious, & spread the dreadful plague ~~And~~
Wouldn't you call him a wretch? Wouldn't
our indignation burn? & wouldn't you feel like
committing the offender to condign punishment?
And yet there are those, who when they see
a companion thoughtful, & inquiring the way
to Christ, will sneer & laugh, & by word & action
endeavour to turn his companion back to sin.
If there be any such here, & would to God I
never knew there was not, let me say to him,
If you will not come to Christ yourself do not
keep another from him. If you are determined
to drown in the eternal lake, Oh! drag not another
down with you.

Let the serious-minded avoid the scooner, if
wishes to seek the ways of Christ. - if he does

8
not wish to quench the Spirit.

Neglect of Prayer grieves God's spirit. God loves importunate prayer. He has told us to pray, & has promised to answer prayer. You are a dependent being, & as such we all need to ask God's blessing, to thank him for his mercies. We need to pray for new hearts. Do not forget the daily prayer. At night on bended knee ask for protection. - at morning thank for the night, & pray for the day. Are you afraid to recognise God before 2 or 3 companions? Oh! if so, do you expect God to publicly recog. you before an assembled universe, on the day of judgment, before as his child?

I entreat you in Christ's stead "be reconciled to God". I do not argue with you, - reason you have enough to believe to a Christian life is necessary. Why do you delay it? You don't wish to think of it? That is no reason, you must, or be lost. You have no time? Well said - you have no time for all time is God's, and he may suddenly take it from you. & if you think on religion at all, Oh! "quench not the Spirit." - for "the Spirit & the Bride say Come."

* If it ~~is~~ is, as with the Spirit, it is possible also to cultivate it. All this is the proper means of an abiding God's spirit. Neglect of sanctifying or not watching ^{against} ~~your~~ ^{your} thoughts, & continued care necessary to the plane of devotional love properly burning.

Jer. VIII. Chap. 20th verse; "The Summer is ended".

There is to be a burial to-night. When the
bell of time has chimed its peal, in the great
cathedral of the universe, at the hour of midnight, God
will the service be performed. As in all seasons
of life, God will be the guiding minister,
while the corpse of Summer is silently committed
to the Grave of the Past. There will be mourning
there, as at all funerals. There will be those whose
hearts will be filled with vain regrets at the abuse,
mismanagement, & misuse of the Summer of 1835.

The funeral train will be small, the spectators
numerous; the old, the young, the grave, the gay, the
pious & worldly, will be present.

Now, my friends, let us go thither. Hail the expiring
light of our searchlight. The bell strikes one, two,
measured tones until the twelfth is struck, - when,
Lo! the Summer lieth dead! If it is dead let it
be buried. The train cometh, - the minister with the
word of warning, - the grave is opened, and
the spectators depart like others, from this funeral, to
be made, many to forget.

But what of thee? Shall the dead be thrust
into the grave & forgotten? We will not. Let us
lead!

The dead are not without their influence.
When the tide is thrust from our sight, think
not that that is all of it. They still live; they
still speak. Hath the summer that is past, no
conditions for us?

"The summer is ended." Summer is ended. Summer
is the season of exuberant vegetative strength.
In the whole summer month, the verdure-clad
trees put forth the embryos of the autumnal fruit.
The earth is covered with the richest apparel, with
the variegated tints, unsurpassable by the most
illuminant efforts of Art. Production is rapid; every
thing is hastening to open itself to the genial
rays of the life-giving sun. While the vegetable
world is thus active, the animal is all exertion,
as a. t. "childhood are here in the summer."

The sun shines brightly & warmly,
it is scarce times & parching. The very vegetation
had multiplied. As the summer advances, the
once immature fruits advance to perfection; a
mild breeze covers the face of nature: - inducing
to thought, meditative moods. It is an
evidence that the summer is drawing a close, the
"dead" is at hand. Thus the summer of
life is the most luxuriant of its seasons.
The month is active, - is strong; is full of seed.
The seed which in spring is excited by
the earth's influence. That have now begun
to bear on it are critical. Life's tide is now

10 can a

influence that we now have
it is critical. This is the only

produce abundant fruit, dependant on the season of summer, the mind that has been visited with frequent showers, or torpidity & sun, will exhibit a more or less abundant fruit.

In the summer that is past, there have been many happy days. With what pleasant moods the mind reverts to those bright spots in the vista of the Past! They are as a beautiful star in a painting, relieving the sombre hues of the rest.

We live less in the Present than in the Past & Future. Some men who live in the Present, their thoughts become the inhabitants of other times. The airy dreams of the Future & the memories of the Past, when we vainly call it to R, & it does not, revert to ^{its} scenes are more pleasant than the realities of the present. You need no invitation to bring to memory meetings with absent friends, when in the midst of the social communion, the interchange of thought & feeling was natural & unforced. The chain that links with what has been is various in its composition.

Some is a golden link; we love to see it & then its iron mate, & we keep it tight by use & recollection. How cheerily those golden links knit that great chain with a line of light! There is an iron one, a dark, sad, iron link. We would forget it but we can not; it is strong,

4 it binds us to the Past, & it is visited by the
tears, the melancholy tears, that unassuaged grief,
& unavailing regrets have drawn forth.

These are the unhappy occurrences
of the Past. The rose & the thorn, the golden & the iron,
the happy & the unhappy, commingled.
Would to God, all that marred the picture, formed
in the Past to the, by gone summer, might be
erased, & recolored by the hand of a master!

Oh! sin, sin, that has so extensively marred
this once beautiful world! A world created for
the habitation of a creature just as than angels,
a world, so degraded, where sometimes devils
wander: - Satan too has participated in the general
law of evil; he has departed from his chief aim, & is
willing to injure his brother; not that he may
increase his own happiness, but that his wanton
joy may be gratified. Why should he not re-
at, peace with his father. That thou & himself
may become happier and better?

Is it vain are our regrets if they tend not to
make us better, so that we be induced to "wisely
improve the present". Mournful glances at the
Past are unavoidable. Yet one lesson we can not
fail to learn: - our sinfulness. - Well saith the
scripture. "there is none that doeth good; - no man
perfect". In the summer that is ended; - in the winter
of 18th past three months has there been one
day free from sin? I ask the question individual

(5)

know you, or you, or you, of one single day, when
at its close, you could have paid "I have not sinned."
Whatever else, man, man disbelieve, the most self-
righteous will concur with us here.

"The Summer is ended." What is
that you said, my friend; "What is that to me?"
"What is that to thee? Urric! thou knowest not
what what thou sayest. That, fact man has an
eternity of meaning to thee. Sayest thou 'let
the Summer die; the Autumn cometh; & then the
winter, & I will enjoy life still.' The old time
tomorrow was that? 'God? Faith the scripture
'cast not thyself of tomorrow, for thou knowest
not what a day may bring forth.' An angel?
Angels are God's messengers & speak only his word.
Man! Another man knoweth nothing more of the
future than thyself. Yesterday was thine, to day is thine,
tomorrow is God's. It is much, very much to thee,
in mortal mortal whether existent to day, thou
not a corpse tomorrow. It is much, very much,
the interest that, on praying ground to day, thou
never lost to the day of grace tomorrow.

The soul's best interest is concerned. You
other Caesar, man pass life's Rubicon & be lost.
thou an actor in life's stage, the curtain may
fall, & suddenly abbreviate the drama.
a child, gathering flowers on the edge of a
precipice, may make the next step beyond &
fall. It is then considering these things

shall predicate for himself a futurity on earth!

Shall I bring again to recollection the oft told tale of ever recurring accidents by land & sea? In our very vicinity has death come suddenly & awfully. Your ears have heard the tale. A rapidly moving car, with its freight of souls, every one of whom would have said "tomorrow is mine." None of that common thought of death? One was going to his mart of business, another to his happy home, each with some definite object in view, & calculation on futurity. Another moment, & the crash of timbers, the agonised shrieks of the wounded, & the death groans of the departing announced the sadful accident.

A year ago to day most of you, followed to the grave the remains one admired & loved & all, whose lease of life was as good as yours.

When he fell to the grave, there was broken a being in the hearts of not a few. Gentle is his character, Had industry, a talents, or affection

friends been of any avail he would not have been a tenant of the grave. He has been a year in Heaven. A year in heaven! - God grant ~~we~~ ^{we} may all journey to the same home.

The Summer is ended! Cometh the Autumn, & the wint. follows. The year is ended. Spring, Summer, Autumn.

Winter; Spring, Youth, Married, Old age.

Autumn is the season for sowing,
the seed has been well planted, & the soil well tilled, it
it requiring showers & genial beams have visited
it, it will bring forth abundant fruit.
Your actions of the present, will influence the
future.

"So live, that when the summons come to join
The unnumerable caravan, that goes
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not like the quarry slave at night,
Scourged to his dungeon, but sustained & settled
By an unfaltering trust, approach thy grave,
Like one who wraps the draperies in his couch
About him, & lies down to pleasant dreams."

(1)

~~the prophet, in language which implies that~~
~~this event retains its significance for all times,~~
~~"Therefore, turn thou to thy God, keep mercy~~
~~and judgment, and wait on thy God continually,~~
~~Gen. 32, 26, "except thou bless me."~~
It is not my ~~present~~ purpose
to enter at large into the discussion of this
passage in the life of Jacob. I wish only to
deduce from it one single lesson, and to that
I ask your serious attention:—^{namely} God's Blessing
may be had; ^{but}, ~~it will cost an earnest~~
~~struggle to obtain it.~~

This ~~fixed~~ point, which was fixed in Jacob's mind,
and which I would fix in yours, is that the
Blessing of God is Attainable. Without this, there
would be no incentive to strive after it. It
cuts the nerves of exertion at once to feel that
a thing is hopelessly beyond our reach. You may
place the most desirable thing possible before
me, but, if my mind be possessed with the
despair of obtaining it, it will rouse me to no
effort. But, show me a thing, which I must
have, and which I can obtain; and then, in
proportion to my sense of its desirableness and
my expectation of success in its pursuit, will

(2)

be the zeal and strenuousness of my efforts to obtain it. It is with a view of leading to this result in a concern, which in its infinite importance transcends all others, that I am anxious to impress you with the truth which I have already stated, viz, that God's blessing is attainable.

We have every thing to assure us of this. 1. His Nature is full of grace. His very name, by which He makes Himself known, is "Love," love, not to the obedient only, the dutiful and the holy; for, then, those who have ever been the reverse of this would be excluded from participation in His favor; and every rebuke of conscience for their numberless transgressions, every sense of their enormous deviations of duty would sound the death-knell of all hope, and they would justly feel themselves outcasts, "without God and without hope in the world." But, the compassions ^{our} God, thanks to His name! take a wider sweep than this, embracing even the guilty, the polluted, and the lost. I shall not undertake to explain how it is that a God, all holiness and purity, too pure to look upon iniquity, and burning with infinite indignation against Sin, can yet feel

so tender a pity for those whose natures are
 steeped in defilement, and whose lives are
 filled with sin. ~~He~~ pretend not to solve the
 mystery, which reveals infinite grace and
 goodness where we might have looked only for
 wrath and indignation, and where God's very holiness
 might seem to have rendered it impossible that
 there should be any other feeling than that of the
 uttermost displeasure. The love of God to sinful
 beings is a mystery no less in its existence, than
 in the extent to which it is carried, the sacrifices
 which it has made, and the acts of condescension
 to which it has stooped. But, that fact, which I
 undertake not to explain, I yet present in all
 its impressiveness for your belief. God loved
 not angels only, nor unfallen man yet holding
 fast to his integrity and preserving undefaced
 upon his heart the image of his glorious Creator,
 nor those other worlds of intelligent creatures,
 which still remain steadfast in their allegiance,
 but the world, this world, this miserable, wretched,
 wicked world, let it be known that God loves it.
 Give the words the widest extent of meaning they
 can bear. His kind compassions have no limit,

either in the character or condition of those upon
 whom they are bestowed, or in the extent of the
 blessings He is ready to confer. None of the arti-
 ficial distinctions known amongst men, have
 place in the sight of God, or hem in the channels of
 His mercy. The poor, the rich, the high, the low,
 the honorable, the despised, the mean, the great,
 stand alike on the same level before God, and
 share equally the tender pity of His heart. He is no
 respecter of persons. And, if it be true that "not
 many wise men after the flesh, not many
 mighty, not many noble are called," this is not
 because God does not extend equally the offers
 of grace and salvation unto all, rich as well as
 poor, nor because He is not equally ready to
 hear and bless those of every condition who call
 upon Him in trouble. His compassions are not
 bound to any one lineage, or people, or kindred;
 but "in every nation he that feareth God and
 worketh righteousness is accepted with Him."
 Even differences of character offer no obstruction
 to the flow of His gracious love. It has followed the
 miserable, degraded outcast, has pardoned his
 crimes of crimson dye, and brought him an

§ 5

humble penitent to follow Jesus. He has sought out the furious persecutor, and he has come bending at the foot of the cross, content to spend his life, and, if need be, lose it in the service of the faith which once he destroyed. He has spoken words of comfort to the chief of sinners, led him to the cleansing, healing fountain, changed his hardened heart from stone to flesh, and robed him in fine linen white and clean, the habiliments of saints. We may not venture to limit, in any wise, the grace of God; we dare not say, of any living man, that divine love does not flow out towards him. We may not restrict the love of God within any lines which do not include the whole race of man. We may not restrict His love to ~~those~~ ^{one} who, won back by His grace, have ^{old} already broken their ^{old} ties, and returned to their allegiance, and are walking in the ways of a holy obedience. For, although He has a very special and a ^{very} tender love for His own ~~children~~ ^{chosen} and obedient people, His compassionate heart yearns still for the wanderer in the midst of his wanderings, and for the rebellious in the midst of his rebellions. He waits not till men are ^{first} ~~ready~~

(6)

ready to return to Him and have performed the first acts of submission, but He follows them with looks of love and with deeds of grace, if by goodness He may lead them to repentance. We may not even say that Divine Love is restricted to that definite number among the children of fallen men, well-known to God and selected by Him, who shall ultimately be brought to salvation and eternal glory. ^{Truly, it} ~~It~~ is they alone, who shall finally profit by the grace extended to them. None but those, who by faith embrace the free offer of salvation, seek His face with humble fear, and do His holy will shall be advantaged by His gracious love. They who persist in rejecting Christ shall find a heavier woe, and a deeper condemnation by reason of the very greatness of the love they have despised, and the very abundance of the mercies they have abused. None ever would have embraced Christ even when offered them, or savingly believed the Gospel when pro- pounded to them, if the grace of the Holy Spirit did not first overcome the reluctant obduracy of their hearts, and persuade and enable them to do what motives and arguments might have been

(8)

into a denial of His Sovereignty. If we cannot
look upon both at once, and see their entire
consistency, we should not refuse to contemplate
both separately, and believe that they consist
together. "God so loved the world that He gave
His only-begotten Son that whosoever believeth in
Him might not perish, but have everlasting
life." "He will have all men to be saved" and
come to the knowledge of the truth. Judgment is His
strange work. The wickedness of men upon the
earth, and their misery grieves Him to the heart.
"As I live", is His solemn declaration, "I have no
pleasure in the death of the wicked, but that the
wicked turn from his way and live. Turn ye, turn
ye from your evil way; for, why will ye die, O!
house of Israel?"

I would not detract
one iota from the meaning of these precious words
and others like them which the Word of God contains.
I bless His name, that such words, so gracious in
their import, so unrestricted in their application, are
upon record. And when we read the terms of the
gospel-message in the universal currency which
the Savior would give it, I would not strike one
syllable from the commission, "Go ye, into all the
world, and preach the Gospel to every creature."

And I have no explanation or apology to make
 as though ~~we~~ were bearing an offer, which on God's
 part was not honestly meant, and He was secretly
 better satisfied with the refusal of those who
 do refuse it, than He would have been with their
 acceptance. I have no difficulty in saying to every
 individual of our ~~sinful~~ ^{sinful} race; I have no difficulty
 in saying to every one of you, my hearers, even
 to those yet unreconciled to God, the Lord has
 sent a message of mercy to you. In His inmost
 heart He desires your welfare, and He has sent
 this to you, that you might be saved. Why will
 you resist His love? If you say to me,
 "How do I know that I am one of the elect, or that
 He will save me?" I reply that this is altogether
 beside the question. Whether you be one of the
 elect, I can not tell. Whether you will actually be
 saved, I can not tell. But this I do know, and I
 rejoice that I am able to assure you of it, He
 loves you with a tenderer pity than ever father
 grieved over his wayward wandering child. He
 is willing, heartily willing, to save you. He will
 rejoice to deliver your feet out of the deadly snare.
 He will be grieved if you refuse the deliverance

He brings you, and, in your mad resistance to His grace, accomplish for yourself a heavier herdition. Why then will you resist His love? Why convert the mercy that would save you, into an occasion of more aggravated sin, and more fearful ruin? What God does to ~~you~~^{us} He does in love. It is ~~yourself~~^{ourselves} who are ~~your~~ own worst enemy. The grace which He gives, and the mercies He bestows were meant by Him in kindness, even to those who most dreadfully abuse them. There lurks no secret malice in the heart of God as though He offered mercy, only that man might have an opportunity to refuse it, and thus increase their guilt, and render more intolerable their doom. He offers, and offers, and offers again, because He is loth to see ~~your~~ ruin. Every refusal grieves Him. This is strong language; but the inspired Word itself declares that it does grieve His Holy Spirit. He would love to do ~~you~~^{us} good, and follows ~~you~~^{us} with gracious invitations, with mercies, and with blessings, until ~~you~~^{we} prove perfectly incorrigible, and the case is past all hope and all remedy. And then, what can He do but give ~~you~~^{us} up to eat the fruit of ~~your~~ own doings, and to be filled with ~~your~~ own devices? And

your just sentence is, not that He excluded ^{us} ~~you~~ by an arbitrary decree from His favor, but that ^{we} ~~you~~ "would not come unto Him that ^{we} ~~you~~ might have life".

I argue the same thing from the Providence of God. If we had only the dispensations of divine providence, with no authorised key to their meaning, we might often be at a loss to know by what feeling on the part of the Most High they were prompted. But we have an interpretation of them in the Bible which lets us into the mind of God, and shows us what He means. And now look at His dealings toward ^{us} ~~you~~ in the light cast on them by His Word; and what do they breathe throughout, but the tender love of a fond parent to his erring child? If He has continued ^{us} ~~you~~ in life, it is that He may yet longer exercise patience with ^{us} ~~you~~, and grant ^{us} ~~you~~ yet farther opportunities to embrace that salvation which ^{we} ~~you~~ have hitherto despised. If He has made ^{us} ~~you~~ lot happy and comfortable, and sent ^{us} ~~you~~ prosperity, it is that by goodness He may lead ^{us} ~~you~~ to repentance. If He has hung over ^{us} ~~you~~ the clouds of adversity, and darkened ^{us} ~~you~~ prospects,

15 (12)

and made ~~your~~ life bitter by affliction, still
"behind the frowning providence He hides a
smiling face." He has been chastising ~~you~~^{us} for
~~your~~ profit. This too is done in love. He would
point ~~you~~^{us} to a land of brighter skies and
fairer prospects, and purer joys than this dark
sinful world. And what is every Sabbath ~~you~~^{we}
are privileged to spend on earth; what every
opportunity of entering the house of God; what
every sermon, every serious thought, every whisper-
ing of conscience, every grave, every funeral as
it passes, every Bible, but so many tokens of that
love, which meets ~~you~~^{us} at every turn, which would
press ~~you~~^{us} into the Kingdom, which would if
possible preclude all chance of ~~your~~ forgetting
God and eternal things and the way of salvation?
And He who places these things in ~~your~~ way is
bending over ~~you~~^{us} from His holy throne above
with an affectionate interest to see if ~~you~~^{we} will
yet be persuaded to place ~~your~~ trust in Him, and
be safe.

3. Again, let me refer you (for I must pass
rapidly over a theme fruitful beyond expression)
to the Scheme of Salvation itself, in the grandeur
of its

outline, and the magnificence of what has already been expended upon its accomplishment. A God of love has projected nothing less than the recovery of this last world to Himself; the deliverance of man from every effect of the curse of sin, from every remains of the thralldom of Satan, the banishing of all evil, the restoration of perfect holiness, perfect happiness, and of undisturbed communion with Himself. This is a plan dear to the heart of God, purposed by Him in eternity, and which He is carrying forward in time. All history is but the unfolding of this plan. The rise and fall of empires are of trifling consequence compared with the working of that scheme, which is to issue in the regeneration of mankind. If there is any thing on earth which angels watch with profound interest it is this; and there is nothing which they so rejoice to see as a new step taken in this plan by the conversion of another sinner unto God. If there is any thing on earth, which is a matter of deep affectionate concern to God, it is this plan of saving man. It is impossible to presume too much on His willingness to do, or His willingness to give, when

this is in question. If it is to remove Sin; if
it be to save a soul; if it be to further the
interests of Zion; if it be, in any way, to advance
the work of redeeming love, then we know that
it is according to the mind of God. Such a blessing
we may know that He is never unwilling to give.

13

Ambr. P. May 1912

